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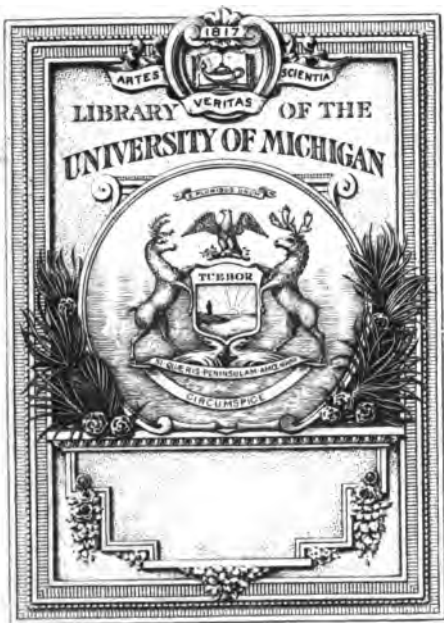
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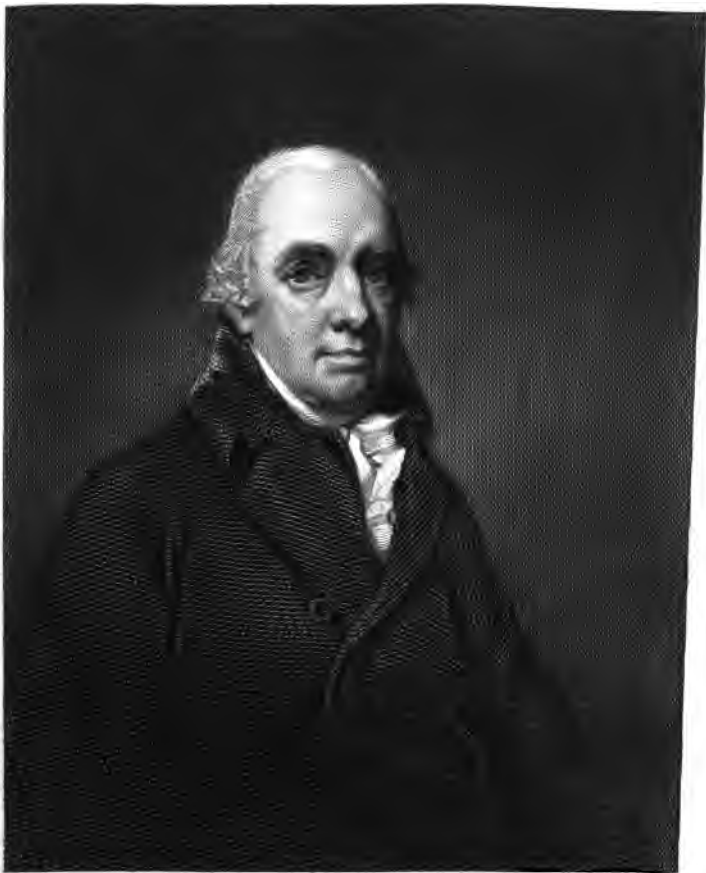
I have not yet

I have not yet

I have not yet







Engraved by W. H. Linnell.

DUGALD STEWART, ESQ. F.R.S. s. LONDON & EDINBURGH &c. &c.



Dugald Stewart

COLLOQUIES.

IMAGINARY CONVERSATIONS

BETWEEN

A PHRENOLOGIST

AND THE SHADE OF

DUGALD STEWART.

By ^{John} J. SLADE, M.D. F.G.S. M.P.S.L.

LATELY PHYSICIAN TO TWO INFIRMARIES;

AUTHOR OF "LETTERS ON PHRENOLOGY, OR THE PHYSIOLOGY OF THE
BRAIN"—"A TREATISE ON OPHTHALMIA," &c. &c.

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ADVERTISEMENT.

It may be necessary to offer some excuse for the following Dedication. With the exception of one individual, I have received from every person there mentioned such civilities, and from some, such very marked proofs of friendship, as to leave me the pleasing task of acknowledging them in this manner, which is gratifying to every Author, and deemed one of the strongest proofs of sincerity he can give, and of the obligation he conceives himself to be under.

I reserve other names for a second Volume, which will be published in case of this succeeding.

THE AUTHOR.



DEDICATION.

The first Colloquy is dedicated to the

REV. CHARLES KEKEWICK, A. M.

The second to the

REV. MATTHEW MUNDY, A. M.

The third to

LADY MARY SHEPHERD.

The fourth to

LIEUTENANT FREDERICK SLADE, R. N.

The fifth to

ROBERT HERRIES, Esq.

DEDICATION.

The sixth to

SIR MATTHEW JOHN TIERNEY, BART., M.D.

The seventh to

WILLIAM SLADE, Esq.

DOCTORS' COMMONS.

The eighth to

WILLIAM BOWLES, Esq., F.L.S. F.G.S. F.H.S.

The ninth to

MISS MARY RUSSELL MITFORD.

The tenth to

DR. ELLIOTSON, M.D. F.R.S.

PRESIDENT OF THE PHRENOLOGICAL SOCIETY.

The eleventh to the

REV. JAMES YATES, A.M.^e F.L.S. F.G.S.

The twelfth to

JOHN SWEETLAND, Esq.

The thirteenth to

GEORGE DALE COLLINSON, Esq., A. M.

BARRISTER AT LAW.

The fourteenth to

GENERAL SIR JOHN SLADE, BART.

The fifteenth to

EDWARD GRESLEY STONE, Esq.

COPTFOLD HALL.

And the Appendix on Phrenology and Fatalism to

MRS. COLONEL TUFNELL.



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ADDRESS TO THE READER.

A colloquial style of writing is of ancient authority. Among the moderns we are indebted to Landor and Southey in particular for imaginary conversations. To the colloquies between Sir Thomas More and Montesino, written by the latter, I owe the idea of composing the present work.

The Dialogues of Hyla and Philoneus which appeared in the year 1713, and which had reference to the connection between mind and matter, were sought after eagerly by the mentalists of the day. These dialogues purported to shew that matter had no real existence—that whatever appeared tangible was only so in sensation or idea, communicated by the Deity agreeably to certain laws, called laws of nature. A false doctrine! and one which Bishop Berkeley assiduously strove to inculcate.

My object in selecting Stewart as the imaginary conversationalist, is not to discuss the propriety of his doctrines in detail, which would lead me into abstrusities of no general interest nor utility, but because he occupied a prominent station in metaphysical literature and moral philosophy, and because he was an opponent to Phrenology, and one of that nation among whom the science has especially flourished. If, indeed, I had followed him through the perplexing and intricate labyrinth of metaphysics and morals, my labour would have been in vain, for no one would have read my work. I use him as a vehicle to convey my own notions, having yet carefully avoided putting words into his mouth which he might, were he alive, disclaim, or be able, with reason and force, to disprove. To have done otherwise would have been placing him in an invidious light—a position he would not deserve. Looking upon him as a man of sound judgment, and affecting no singularities of opinion contrary to the views which nations in all ages have entertained, and which, directly or indirectly, bear upon Phrenology, I have not hesitated to make him a participator in their common sentiments—a recogniser or supporter of principles, the truth of which it would be pedantic and unwise to question.

I avail myself of this opportunity to mention that an objection has been made to Stewart giving his assent to one of the fundamental principles of Phrenology so early as his second interview, and at a period when no arguments had been used sufficiently forcible, strong, or persuasive to convert a sceptic. But was he sceptical here? He could not have been so reasonably. To exempt myself, however, at all times, from inconsistencies, in the attempt to sustain a character of so singular a kind, would be impossible. Latitude must be given an author, when fancy and imagination are on the wing, and particularly when the imaginative channel is merely used as a medium for the development of something rational and definable. My object must not be overlooked in introducing the spirit of the great philosopher. It is simply to render the subject of Phrenology more attractive to the general reader. For the same reason, I have been somewhat episodical in the course of conversation, being far from believing that the digressions of a pen, which touch upon interesting facts and instructive systems, will be ill received. The poet is allowed his episode; and I see no reason why the prosaist, who aims at the advancement of any one particular branch of science, should not enjoy the same privilege. Such digressions, however, as

may break the thread of the discourse abruptly, can be advocated by no precedent. I have endeavoured to avoid this, though not always successfully; and have usually excluded such digressions as may be entirely foreign to the main object in view.

One great defect may be seen running through these Colloquies—it is that they are not sufficiently disputative. In this I have found much difficulty. So perfect a being as a paradisiacal spirit could not be supposed to advance any thing radically erroneous; and if irreconcilable differences of opinion existed, the Phrenologist only could be in error, and he is not anxious to take this position.

While the critic is disposed to condemn me on account of the extravagances he may behold, particularly in the first Colloquy, I crave indulgence, not only in consequence of the difficulties which have presented themselves, but in consideration of the laudable design I have had in view, which is to convey, through an attractive medium—fiction, useful information, to censure abuses, to inculcate virtue, to engender proper notions of religion, and to clear away those encumbrances and quackeries in Phrenology which prevent the science being familiarized

to the public mind. Religious instruction should be the ultimate, when not the first, object of all research and all writing: and where can we find a fitter channel to convey probity and piety than through a disquisition on mind, and its connection with matter? Philosophy, says Abercrombie, fails of its noblest object if it does not lead us to God; and whatever may be its pretensions, that is unworthy the name of science, which professes to trace the sequences of nature, and yet fails to discover, as if marked by a sunbeam, the mighty hand which arranged them all. I have pursued a track which my own genius, such as it is, prompted me to follow. Some parts of it may be found barren, dry, and uninteresting; but man has no desire to live among perpetual sweets. He would sicken at the very prospect; and every author feels what every child of nature would feel, that it is painful, if not impossible, to dwell continually in a land of imagination, where nothing solid exists to exercise the reason, nothing real to call forth the affections, nothing true to promote the eternal interests. We may, as Johnson says, take fancy for our companion, but must follow reason as our guide: nor have I lost sight of the maxim, that variety is pleasing. We admire Dryden as a poet, on account of the alternate

ruggedness and smoothness, barrenness and beauty of his verse ; and Aristotle as a philosopher, not less for the purity of some of his philosophy, than for the versatility of his powers, and the variety of his subjects. Variety is, “as the morning of the mind, bringing new objects and images successively into view, and scattering its own fresh light over all.”

The frequent allusion to Chatterton in this volume are made with some view of stimulating the public in behalf of an elaborate life of the Poet now ready for the press, containing a comparison between him and his contemporaries, a dissertation on the Rowleian poetry, with a modernised version of its great beauties, and a critical and full account of his eventful history and miraculous talents—the fulness and splendour of which have never yet been brought forth.

I have one other excuse to offer for the imperfections of this volume—the serious illness of my late wife. Through many months of anxious solicitude on her account, I was called upon to write for the press, not only for this, but another work, as matter was wanted, without having time to revise and transcribe. She lived to see, what she was most

anxious to see, the close of my labours carried on under such unfavourable circumstances, when

“ Death, the monitor that flatters not,
“ Pointed to the grave where all her hopes were laid.”

Five or six of the first Colloquies were composed before her illness commenced: and as a proof of that strength of mind with which she was gifted, I refer the reader to the beginning of the fifth Colloquy, relative to the grounds of Mr. Herries, the greater part of which was written by her. Her powers of composition were limited; but she had a judgment and understanding, a clearness of intellect, a delicacy of taste, of surpassing greatness. What is more, she possessed principles and virtues of the highest order, affections and sympathies of the dearest and tenderest kind, every thought and feeling breaking through her young and Madonna-like countenance, like sunbeams through the morning air. To him who saw the expression under every sentiment and shade of passion, and who loved her for her endearing smiles and brilliant virtues, it is *most* memorable. It is known only to one, and can therefore be remembered only by one—a remembrance which no time, no situation, no circumstance can chase away, and which will always keep alive a longing, lingering, hope

that the period is yet to arrive when the short union, begun on earth, will be consecrated and sanctified in Heaven.

Yes—as I think of *Mary's* mind,

Though *perhaps* to *Mary's* mind unknown,

One infant wish is left behind—

One feeling which I call my own !

But *all* unite in acknowledging her superiority in mind, manners, and person—all are ready to confess that she left upon the recollection a peculiar interest in her behalf—one of an undying character—one which gained undivided empire over the heart. The numerous letters of condolence received on the occasion of her death, the eulogies they contain, and the peculiar spirit of attachment and regret which they breathe, convince me she will live in the memory of her friends for ever. But let me celebrate in verse, the highest order of composition, and take a farewell, though not a last farewell, of her whom to forget would be loss, and whom to lose would be misery, were it not that both reason and religion teach us to look now to other sources for comfort, and to rejoice rather than repine at an event which is to her gain. Farewell, then, thou—

———— Whose heavenly mind
Genius with virtue, strength with softness join'd ;
Devotion, undebas'd by pride or art,
With meek simplicity, and joy of heart ;
Though sprightly, gentle ; though polite, sincere ;
With mind too delicate the world to bear ;
Unblamed, unequall'd in each sphere of life,
The tenderest daughter, sister, parent, wife.
In thee their patroness th' afflicted lost ;
Thy friends, their pattern, ornament, and boast ;
And I—— But, ah ! can words my loss declare,
Or paint th' extreme of transport and despair ?
O thou, beyond what verse or speech can tell,
My guide, my friend, my best beloved—farewell !

J. S.

Bath, December, 1837.



COLLOQUY I.

IT was the opinion of Burke, the author of the *Sublime and Beautiful*, that these two qualities are opposed to each other. In the light he views them they are so. He would have the former convey an idea of whatever is magnificent but desolate ; the latter of whatever is small but picturesque. Sublimity and beauty, in this sense, possess no concordant properties. They are attributes of nature, on which the mind may rest with equal interest, but not with equal delight. The one attracts us by its gloom, barrenness, and quiet grandeur ; the other by its fertility and loveliness. But the degree of pleasure with which the eye turns upon a beautiful scene in nature, far surpasses that with which it would look upon one that is sublime. It is possible that these dissimilar features may exist in a space of limited extent, though they are seldom to be met with so concentrated : when they are, a variety is imparted to the scene which excites contending emotions in the mind, of intense interest. These, in their turn, produce reflections the more elevated, because they have their origin in deeply affected feelings. A striking mixture of such dissimilar features is to be found in the east Lyn Valley of Lynmouth, where there seems to be a struggle for pre-eminence between sublimity and beauty. They exist in majestic rivalry, separated only by a purling and meandering stream, which has its rise in Exmoor, or

some of the adjacent hilly country. The valley is a deep, narrow, and rather circuitous ravine, with two lines of mountainous hill of equal height, opposite each other, diversified by precipices, woods, and rocks. What Olympus and Ossa were to the Thessalian Tempè, the renowned valley, and the once beautiful river Peneus, so are these lines and the purling streams to the vale of Lynmouth. One line is covered from the bottom to the summit with foliage of great richness; the other line is of shingle and rock; huge masses of which overhang the path, in many places, with fearful majesty. Craggy, bold, abrupt, sombre, and precipitous, a scene is presented to the eye on this side, which, in strong contrast with the other, forms a peculiar, romantic, and splendid variety. To those who seek for and delight only in rural beauty, and attach grandeur to nothing that does not carry with it some utility, a scene of this description would create disappointment. It is, in truth, not a rural, but a romantic spot. A few Exmoor sheep may be seen climbing, like the mountain-goat, the craggy steeps in search of herbage, and here and there the hand of the husbandman may have left some traces of his industry in the cultivation of some of the least precipitous parts of the cliff; but the soil is unkind, and yields but little in recompence for the labour which has been bestowed upon it.

Those who have seen the favourite valley of the great Italian poet Petrarch, near Avignon, may form some notion of this. Vaucluse is bounded on both sides by stupendous cliffs: it has an advantage in singularity over the Lynmouth valley, having but one entrance to it, the two parallel cliffs meeting at the farther end in a semicircle. In the semicircular space a cavern of great dimensions exists, and in a remote and gloomy part of it a reservoir of water, unfathomable, it is said, in depth, and

supplying a stream of some magnitude which meanders through the course of the valley. In this locality Petrarch passed many of his days in studious retirement. Hither he confessedly repaired in search of that happiness which he could not gain from dissipation, and the ways of every day life. Society, in general, was irksome and toilsome to a mind composed of materials so delicate, and fruitful in the production of that wisdom which seeks the shade, and which vulgar minds suppose to be the effect of misanthropy. He loved the spot, and anticipated the possession of no greater indulgence under heaven than a residence here. To him it was a terrestrial paradise: here he sang to his favourite Laura, and dedicated himself to that most bewitching and engrossing of all pursuits, the cultivation of the Muses. The sister-nine were held sacred by him; they drew forth his recreative and excursive imagination, and suggested to him a retreat so romantic and sublime, where he might woo them in seclusion and quiet. Extraordinary and magnificent to a degree, the valley suited such a literary disposition as his; it seemed to heighten the imaginative tone of his mind, and give to the poetic images there delineated a bold and elevated character. How many of our geniuses, ancient and modern, have sighed for a retreat such as this, where they might be excluded from the cares and frivolous occupations of the world, and luxuriate, unmolested, in their own thoughts, creating and eliciting! It were yet a place for sober thought, where reason might exclude all sophistry, and still retain at will some superstitious and illusive traditions to aid the creative and suggestive fancies of the poet. Wherever there is catastrophe of a tragic species, or invention that is pathetic, or romance that is heroic, or enterprise bold and adventurous, a banquet is presented to the mind which will never lose its

interest while it retains its variety and richness. The traditions of the ancients, the stories of the classic poets, however gothic and romantic, however subtle and irregular in design, or overstrained in sentiment, excite those passions of man which have a relish for whatever is marvellous, strange, and improbable. The more excitable these passions, the more intense is the interest they feel in all associations which have a romantic bearing. Thus, not only fictitious narrative, but rugged, bold, wild, and magnificent scenery is approached with interest, and contemplated with delight. Such scenery is the true fairy land of the poet, and such might be found in the valley of Lynmouth.

The imagination can scarcely picture to itself a combination of all the properties of the sublime and beautiful in nature brought together in so small a compass. The long-lost glories of the Alhambra may remind us of former greatness and mournful vicissitudes—the vineyards of Italy of luxuriance and plenty ; but this, in particular, reminds us of God, and all that appertains to immortality. It has often been the scene of my meditations, which would vary in intenseness and animation in proportion to the susceptibility of the mind at the time, and according to the season of the year. Sometimes the mind is little disposed to receive impressions, little inclined to be excursive, and to loosen the reins of the imagination. At one period it is more influenced by whatever may induce sentiment—at another time, reflection. Now it is alive to the marvellous and fanciful ; now to the purely simple and real. There are likewise seasons of the year peculiarly congenial to the expansion of the intellect, to the elevation of the feelings. Spring imparts a buoyancy to the mind, which makes it delight in the romantic and pleasing ; while autumn seems more suited to pensive and pro-

found contemplation. It was in the spring of the year, however, when Nature arises from her slumber, when the whole animate world exults with joy, and the inanimate is covered with a mantle of verdure, decked and bespangled with her inconceivable variety of flowers, and budding blossoms, that I wandered forth, in a contemplative and susceptible mood, in the cool of the day, into this romantic and charming vale. As I advanced, my thoughts became particularly directed towards that Being who created this elysium. Awe, reverence, and love took possession of my mind, the majesty of the Almighty being evidently shadowed forth in the majesty of those works upon which my eye rested; for they are noble monuments of creative energy—sure signs of immortality. In this mood I took a prospective glance at the future. I felt, with the immortal Milton, as though

“The deep transplanted mind may soar
“Above the wheeling poles, and at Heaven’s door
“Look in.”

The prospect is particularly calculated to inspire thoughts like these. Now it was that infidelity, *that* unbelief of the human heart which often tinges some of the best thoughts of man, seemed, for a time, to be dethroned, and reason and faith to take their lawful, yet unwonted seats. I thought of the spirits of those good men who had departed this life, and I wondered whether they were permitted to visit terrestrial scenes, that they might be taught more perfectly to fear, while they were allowed to praise and adore. I sought, in imagination, for the tutelary deities of the Athenians and Corinthians, willing, for a moment at least, to encourage the idea of their being invested with the power and authority which a deluded people had given them. I

called to mind the land of Eden, and the promised land of the Israelites. Though more fertile, and with a clime more genial, they could not, I imagined, present a prospect more majestic, more fitted in one respect to inspire fear, and awaken belief. Sages may reason, and divines propound, but what speaks so eloquently of God as the scene which now lay before me? To think of it as the creation of one Being, is to acknowledge it as one of the strongest evidences of infinite wisdom, power, and goodness; to regard it as a work that must pass away, and be reduced to its primary state—to something, at least, not tangible, is admitting the existence of a Power that can distance the combined influence of every mind in every age and country, by degress of infinite and immeasurable extent. Pursuing this train of thought, which I was willing to indulge, the shadows of the evening overtook me. The boldness of the outline that surrounded me was relieved by the dusky hues of twilight; the time and the locality had the effect of soothing and tranquillizing my thoughts. The impressions wrought upon them, however, were but partially removed: philosophy now took the place of admiration, and my imagination wandered into those regions which conduct to the same object—God, to the same end—futuraity, but by different roads. I began to think of mind, for which the earth, in all its surpassing beauty and unspeakable variety, was created. It was this principle, I knew, had thus thought, and through the avenues of whose organs scenes had been presented, which were capable of inspiring and elevating it to such an extent. What, I asked myself, would be the fairest land—the sublimest scenery—the most fertile plains—what the wilderness or the desert without mind? The extinction of the mental principle would, I argued, be followed by the annihilation of this planetary variety.

It is obvious the one was made for the other ; and so soon as creation had run its course, and death had passed upon all men, and all minds been gathered to their last homes, I felt conscious that this globe would no longer supply a resting-place for the sole of the foot of man, but that with the heavens it would pass away, and be no more seen. What a revolution this ! and where, in this great and mighty change, we are taught and incited to enquire, is the never-dying principle, mind ? To what purposes had it been applied, while it could call that globe its home, its native orb ? What was done to give it proper directions, and stimulate it to seek for wisdom and virtue in the course of its pilgrimage there ? What to elevate it above the brute, over whom man ventures to call himself lord ? What to rouse it to a lively sense of its own responsibility and importance ?—As these questions occurred to me, I thought of its nature, the series of powers it possesses, the greatness of the privileges it enjoys. Ruminating thus, I found myself arrived at a spot of inconceivable grandeur : it is one that excites a degree of awe by the desolation and boldness of its character ; the eye finding no relief, save in the beautiful foliage which decks the opposite mountainous bank ; the ear hearing nothing but the screeching of the sea-gull, or the bubbling of the little rivulet gliding smoothly on its course at the bottom of the tremendous precipice on which I then stood.* Here I fancied all the Genii of a fairy land may revel in their voluptuousness without molestation ; and the spirits of another world walk, meeting no one by the way to whom they could impart a portion of that influence which they are reasonably sup-

* See Note A.

posed to possess over men. It was destined, however, I should be deceived ; for

near a rock,
Where drops the lingering stream, a form I saw
Resting incumbent,
Seemingly entranc'd in melancholy thought.

Till now a solemn gloom had been cast upon my path, the stars being the only bodies that afforded me light enough to pursue my perilous course with tolerable safety, and enable me to enjoy that majestic stillness which is peculiar to this valley in a serene and starlight evening. The turrets of rock, and the dark green foliage reflected the feeble rays of these little luminaries, and gave forth a tiny light which prevented their being entirely concealed from view. In the distant horizon the moon was just making herself perceptible, and eclipsing these small but welcome bodies in brilliancy. The craggy steeps and headlands first received her rays, and by degrees my path, which lay far beneath them. Below me the valley was in comparative darkness,

“ till the moon,
“ Rising in clouded majesty, at length
“ Apparent queen, unveil'd her peerless light,
“ And, o'er the dark, her silver mantle threw.”

At this juncture my mind was solemnly bent upon those strange scenes through which we are all doomed to pass. The great and eternal Jehovah stood before my mental eye in all his tremendousness ; death and the grave passed in review before me, and seemed, for a while, in the complete absorption of my thoughts, to lose their sting ; while the day of judgment, when the wicked shall call upon the mountains and hills to bury them, presented a more anomalous mixture of awful events than had

ever, on any previous occasion, obtruded themselves upon my reflecting moments. Reaching the spot at which I had seen the person in silent attitude, he accosted me. His appearance was grave and sedate, but the expression of his countenance was benevolent and mild. Approaching me with peculiar grace and ease, and a smile of condescension and benignity, which was just perceptible in the dimness of the light, he addressed me in a soft and mellifluous voice, as though its intonations and cadence found no impediment from uncouth or ill-formed organs of speech.—“The magnificence, Sir, of this scene,” he observed, “is not surpassed in any part of the British Island, and scarcely so in any part of the Continent. It is one which addresses itself to those powers of the mind which are capable of experiencing the emotions of wonder and fear, and of tracing retrospectively and prospectively the progress of man, and the links of creation, from the clod of the valley to the supreme Author of all.”——“These very powers,” I replied, “have been singularly called forth in me during my evening ramble. The beatific visions that have crossed my mind, and which have been, as it were, elicited from the scene before us, are such as I could scarcely describe. The last vision of any moment, however, was of mind itself. It is a subject of constant and increasing interest to me, and one with which I desire to become more intimately acquainted.”——“The delight you experience,” he observed, “in mental recreations of this kind is pleasing in the sight of God, and to such an one as myself they afford infinite satisfaction.—But why seek you so constantly scenes of this character? Is it because the gloom brings a solace to your mind already disposed to melancholy? Your fondness for this sombre retreat tells me what reflections are the most pleasing to you. I have been long watching your studious

posture, and would have approached you sooner, had I not been fearful of interrupting the train of your thoughts, and cutting short a reverie which I observed was evidently pleasing to you. I am one of those individuals who frequently perambulate sublime scenes like these, but seldom suffer myself to be visible to those whom, perchance, I may meet. It is only with minds alive to contemplations such as yours that I exchange thoughts. A mind wrought up to the highest consciousness of Almighty dominion, of a pervading Providence, invokes congenial spirits, and often those of another world. I am one of those spirits. For many years the ground has covered my body, which has been subject to the accidents of time. I yet live; and you now view me as one who has triumphed over the darkness of the grave, and been received into the marvellous light of God's glory. Willing to meet and converse with such as you, and especially on that all-pervading topic—mind, which engaged so much of my attention during my earthly sojourn, I have sought this favourable opportunity to enter upon a subject of so much importance in the economy of nature, and of the hidden events of the future."

While perceiving in my visitor an airiness of form, a majesty of mien, and a grace of attitude, to say nothing of his silvery voice, and readiness and flexibility of speech that betokened something manifestly superior, I endeavoured to reply by summoning a resolution more affected perhaps than real, more physical than moral.—What! I asked myself, come from that country whence, it is said, no traveller is permitted to return? A degree of awe, without the usual accompaniment of incoherence or aberration, took possession of my mind while he disclosed himself to me. It was not yet unmixed with a degree of satisfaction. The idea of conversing with one whom to

know could not portend evil, had due effect upon my doubting and awe-stricken spirit. It required no depth of argument to convince me that death did not destroy the soul, and that the departed may be ministering spirits to those whom they had left behind. Young has said—

“ Perhaps a thousand demigods descend

“ On every beam we see, to walk with men.”

Though not inclined to suspect that so large a concourse of spirits pervades these lower regions upon any errand, however good, I felt conscious that the reappearance of a soul, divested as it were of the gross material elements, was not impossible, though unusual and improbable. Reasonings and feelings such as these flitted across my mind with an inconceivable rapidity. I hastened to reply. Trembling, and scarcely crediting my senses, I ventured to question the truth of the declaration which my visitor made. For an instant it appeared doubtful whether my imagination had not deluded my senses. It occurred to me that the whole was but a dream ; and still I felt none of that disorder and confusion of thought which usually attend our dreaming moments. There was a momentary struggle between Reason in her brightest character, and a fancied delusion. My visitor, naturally anticipating the effects of his visit, had assumed throughout the most inviting air : seeing my perplexity, he endeavoured to remove my fears, and to convince me of his spirituality ; for of his reality I still thought there was some doubt. In order to convince me that he was a disembodied being, he requested me to touch his person, which, with some hesitation, and a conscious dread of the event, I attempted to do ; but to my great surprise I found it was not tangible. That I was either in the presence of a spirit, or labouring under

a delusion, could no longer be a matter of dispute ; but his conversation, together with all circumstances connected with the event, soon put an end to my doubts. " To convince you of my reality," he said, " and of the benevolence of my intentions, I wish to place myself in the character of a metaphysician and moral philosopher, in which I attained some degree of eminence in my earthly days, that I may, from time to time, converse with you on moral and intellectual subjects, which are far from being uninviting to such as you appear to be. In times not long past, and within the memory of persons not older than yourself, I filled the Professor's chair of Moral Philosophy in the University of Edinburgh. The name of Dugald Stewart is not perhaps unknown to you."

PHRENOLOGIST.

That is, indeed, a great name, and an exalted office ; but I cannot fail to notice that in the interval you occupied this chair, you strenuously opposed a system in the advocacy of which I am both proud and pleased to have my name recorded. It is a system that bids fair to be more generally tolerated, even if it does not promise to be essentially useful to all civilized communities. The system to which I allude is Phrenology ; and though but a novice in the matter compared to its great originators and promoters, I enter fearlessly into any combat which seeks to overthrow it, or any conversation by which it may receive strength at my hands. What has been the source of ridicule to many persons, has been in reality nothing more than the budding of a great science, which gains strength as it grows, and admirers as it blossoms. I know no subject to which I would so willingly draw your attention as this, if I may be permitted to have a choice in the matter. The abstruser parts may not be

suitable to discuss in a dialogue ; but that is no reason why, in aiming at an useful, scientific, and moral end, we should exclude the subject altogether. Your intention being to converse upon matters akin to that in which you justly attained so much celebrity, and approached, if not eclipsed, every other philosophic sun in your time, I entreat you to devote at least some portion of the time to Phrenology which you propose spending with me. The old system is too stale, if not untrue. Your virtues and excellencies stand recorded in the page of history ; and your philosophy will long be known for its depth and research. In my memory your name is revered ; but I could wish to have seen you more favourably disposed towards the new philosophy introduced by Gall and Spurzheim, and which they so ably and zealously propounded and defended.

STEWART.

Though unwilling to give my unqualified assent to all the details of your doctrine, I have no objection to give them some consideration. I was, in truth, recognised as an opponent to the system you embrace ; I rejected the advances of Spurzheim, whom, at first, I looked upon as a visionary ; and discovered myself, in every respect, hostile to any encroachment upon the established systems connected with the science of mind, regarding it as an innovation which the experience of the world did not sanction.

PHRENOLOGIST.

That I should have an opportunity of exchanging thoughts with one in whom prejudice can no longer exist, is a privilege I never anticipated, and one which I cannot too dearly prize. It were not to be expected

that any individual so exalted, and who had entered upon a happier state, should take the trouble of enquiring into the progress, or feel pleasure in the advancement, of any philosophy connected with this globe.

STEWART.

True—it may seem unaccountable that I, who live in a region so separated from you, and where piety and wisdom are the most essential elements, and where philosophers are assembled from every quarter of this globe, should feel sufficient interest in your sciences, your virtues, and your morals, as to bring myself into contact with them again, enquire into their progress, and rejoice in their advancement. My sphere is one of enchantment, where reasonings such as Plato's, and musings such as Homer's, give an additional lustre to the scene. It is an intermediate state, where its occupants look forward to the day of judgment, when the great archangel shall sound the last trump, and all nations and people be gathered together before God. We wait to behold the long-expected events which we have not yet been permitted to see—"the sapphire thrones standing undazzling to the sight"—the face, hitherto invisible, welcoming the blessed to their mansions on high, with a smile of benigance, and mercy, and love. We wait to hear celestial harps hymning the praise of God, and the hallelujahs of the angelic choirs who are inspired by the presence of the Deity—

“Where dwells love, and joy, and pure delight,

“Where swiftly flee the roseate hours away;

“And spirits of heaven mark not their rapid flight,

“Since all's one boundless, bright, eternal day.”

The character of our present enjoyments is altogether

independent of those inconceivable scenes described in the Revelations. It is simply mind meeting mind ; but though not permitted to pry into the deeper mysteries of God concerning the state upon which we are engaged or appointed to enter, we are yet, in some degree, like Solomon, in terrestrial matters, who, with a heart deeply inspired, elevated, and enlarged, comprehended all nature, " from the hyssop to the cedar." Into our minds has been shed a great and marvellous light ; but the sphere to which we have been transported is so much more congenial to their expansion, that our visits to this earth are attended by an evident diminution of that light's lustre. Yet whatever that light is, it is borrowed, as much as that of the beautifully full orb we now see rising above the summit of yonder hill. Though curiosity may bring us among you, no addition is made to the peculiar happiness which is attached to our ethereal constitution, except when we have occasion to exult in the piety and virtue of those in whom the whole family of angels and saints feel a lively interest. One of the greatest pleasures you have is the retrospection of the past ; this affords us but little ; as that, and all other earthly felicities fall very short of the perfection of our enjoyments. " The soul," linked to its earthly frame, " is enlivened by looking back upon past enjoyments : it is a blessing next to that of happiness in actual possession ; the past and the present only are certain—the future is darkened by the cloud of obscurity, or dazzling in the ever-changing light of Hope." Of the expansiveness of our minds, in our own pure element, you can have no conception, nor would any revelation from me give you an adequate idea of it.

PHRENOLOGIST.

This I can easily conceive. St. Paul, who was caught up to the third heaven, and into paradise, ventured not,

on his return, to give a description of what he heard and saw. In paradise he heard and saw, he says, unspeakable things, which it is not lawful or possible for man to utter. He makes no allusion to heaven, as though it was too awfully grand and glorious for him even to refer to. How ineffectually has St. John, in the Revelations, described his vision or dream ; nor was St. Stephen, to whom the heavens were opened, and he permitted to see the glory of God, and "Jesus standing at the right hand of God," able to describe the splendour and magnificence of the scene. These are all miracles—visions, which these chosen persons were allowed to behold, but not to represent by any human words. It is not, indeed, in the power of any earth-born language to convey a notion of such glorious wonders. It would require something more than human intellect to bring them within the limit of our comprehension.

STEWART.

The word *unspeakable* may be rendered secret, and the words of St. Paul read thus—"I heard things which neither can, nor ought to be described." It is impossible for mortal man to comprehend so much as the nature and joys of a redeemed spirit, much less the splendour of the heavenly temple. I have as little power to depict to you the glories of an invisible state as Paul, Peter, and John had.

PHRENOLOGIST.

It was the opinion of Grotius that no inferior being could comprehend one exalted above himself, unless, indeed, the superior revealed the nature of his own elevation.

STEWART.

From experience I find that an idea of this elevation is not communicable. I cannot describe to you explicitly in what consists our enjoyment. It is borrowed from a Source of whose attributes we know little ; nor do we see whence radiate the beams which bring so much brightness, and such a perpetual light and inconceivable felicity to our element. Here—

“ We talk of beauties which we never saw,
“ And fancy raptures that we never knew.”

Unable to judge of our own sensations so mysteriously delightful—incapable of understanding wherein consists the fulness of our joy, we cannot express what we feel ; particularly when occasions call us to this globe, where the soaring of the intellect is not so brilliant and strong, nor the warmth of the affections so ardent and beatific. From the nature of this planet, it is perhaps as necessary that the faculties of man should be sustained and displayed by means of material parts, as that a sound should be propagated by means of air. But since the mind can live disjointed from its material tenement, as my own experience proves, it must, of necessity, be distinct in nature from that tenement, though not destined to exist or act on earth without it, unless it be sent from above. Through whatever media our sensations might have been produced on earth, they suffer abatement only in their violence and abuse when separated from such gross media. In my time there was an opinion, formed certainly on unsubstantial grounds, that the interval elapsing between death and the resurrection is to the soul a state of sleep. Inactivity, however, is a property not belonging to a spirit.

PHRENOLOGIST.

It has been the opinion of sages of old—it is the opinion of some infidels of the present day, that the soul absolutely dies with the body.

STEWART.

To talk of the death of the soul, when there are so many direct testimonies to the contrary, is a proof of a debased heart.—But the evening being far spent, we will leave this subject till another opportunity offer for our meeting. Meanwhile, learn to look upon me as a welcome visitor, friendly to you, individually, and well-disposed towards the whole human race. Till then adieu !

At that instant my companion vanished from my sight. His disappearance was not the least remarkable part of this singular phenomenon. He was gone—I knew not whither nor how : his departure was momentary—instantaneous. He had conversed with me as one human ; but he left me like one who had omnipotence at his command. Now visible, now invisible—

“ And what *seemed* corporeal

“ Melted as breath into the wind.”

The inimitable Burns has compared sensual pleasure

“ To snow that falls upon a river—

“ A moment white—then gone for ever !”

This disappearance of snow may convey a pretty accurate notion of my visitor's vanishing. The change was as rapid as a flash of lightning, without occasioning the slightest commotion in the air, or any perceptible altera-

tion in any thing except my own feelings, which were indescribable. I was not prepared for an event so sudden, for a mutation so abrupt. I felt, for a moment, inconsolable at the loss, for he seemed a newly-acquired friend—one whose experience I could trust, and from whom consolation might be derived: and yet an occasional sensation of fear intermingled itself with my hopes and sympathies, sufficient to disturb my repose, and sometimes dark enough to cast a gloom into those avenues which were wont to afford comfort and relief. To think, was to become entangled in a labyrinth more inextricable than ever—to disbelieve, was idle and impossible. Be it as it may, I determined to keep the matter a secret, lest perchance, by some strange fatality, I should be deceived; and lest the incredulous should ridicule, and think that insanity, instead of a ghost, had visited me.—The moon was throwing her beams on the verdant heath, the dark green foliage, the jutting rock. By her soft light I leisurely retraced my steps, and began to think of our next meeting, both longing and fearing to see my visitor again.

COLLOQUY II.

ON a fine evening, a little before sunset, I rambled towards the Valley of Rocks. It was the close of a lovely day, and from a distant dell was heard the little nightingale's wild and melodious song, which echoed and re-echoed in the valley I had just reached. At the extreme end of this valley stands the Castle Rock, an insulated pile of stone, rugged and precipitous, rising loftily and abruptly to the height of three or four hundred feet from the beach which bounds the Bristol Channel. On the land-side its summit may be approached by a somewhat gradual slope. Here it is cut off from the main promontory by a ravine of half its depth, as though, in this ravine, which forms a sort of arm to the valley, there had at one period been a river which poured its contents into the sea below, thus forming, it may be conceived, a beautiful cascade. From this ravine, if such it may be called, a magnificent sea-view is presented to the eye. On either side rise towering pillars of rock ; across the channel are perceived the Welch coast and mountains ; and a little to the left, at evening, the setting sun sinking below the horizon, and throwing its feeble rays on the still waters from which they are reflected, casting a light of varied hues and softness. This valley is known to the Devonians as the Valley of Rocks ; it was formerly called

the Valley of Stones ; and at a still more remote period, the Valley of Deans or Danes. Being bounded on both sides by lofty piles of rock, it was doubtless selected by the Danish soldiers for an encampment. Its contiguity to the sea, and to a fine, undulated country, rendered it a place of great security. To have found a better station in those days of rapine and strife was almost impossible. Lynton is situated at the entrance of this valley, which is about a mile in length. It terminates in a beautiful woody glen, which bends its course inland, with here and there knolls, many hundred feet high, covered with small oaks, which, when in leaf, give a peculiar charm to the scenery. Contrasted with the huge beds and piles of rock, it appears, perhaps, to greater advantage than it otherwise would. From these knolls the sea and opposite coast are noble objects, especially from a spot called Duty Point, which is rather the termination of a headland of gigantic height, yawning terrifically over the channel's bank, where the sea-gull is watching for prey, and the little bark appears a distant object—a mere speck on the ocean, from the great elevation of the cliff.

In the valley itself, which is so much talked of, the tourist may, perhaps, be disappointed : but a walk is connected with it that forms the chief point of attraction, and which is grand beyond conception. To the valley belongs a wildness, a desolation, and a lonesomeness, peculiarly its own. Not a tree nor a shrub graces its banks. It recalls to our memory the description given of the sites of ancient Babylon, and other by-gone eastern cities, by Keith and Buckingham. It is awe-striking—sublime without being beautiful. In the evening a gloom prevails, which gives it a still more solemn appearance. This gloominess is attributable to the high promontories obstructing the rays of the sun, now setting behind

them. In boisterous weather, when the wind comes whistling by, and the surge of the sea is beating vehemently against the towering cliffs, sending up its spray to a great height, and occasioning a reverberating sound like distant thunder, there is a solemn grandeur about the whole scene that defies description. A fitter place could not well be conceived than this in impetuous weather for calling up spectral illusions in the mind. Here Fancy, roaming at large, may indulge in all her ghostly and terrific reveries, and even hear some unknown voice in the winds telling you, in the words of Warton, in his "Pleasures of Melancholy," that a

"ghostly shape

"At distance seen, invites, with beck'ning hand,

"Thy lonesome steps."

How often have I watched the small, frail bark from this point, when the sea threatened immediate destruction to her and her little crew! How intently have I gazed on the wrecks sometimes spread over the watery waste, the relics of which were the ensigns of death to those toil-worn mariners who, while reposing in sleep, had been roused by the cry of the watch!

"Arise, O sleeper! oh, arise and see,

"There's not a twiny thread 'twixt death and thee!

"This darksome place thou measur'st, is thy grave,

"And sudden death rides proud on yonder wave."

Quarles.

Here have I

"stood, till through the vast profound,

"Dismal afar, but more astounding near,

"A mingled tumult struck my startled ear—

"The vaulted deep and trembling shore resound.

"Far on the right the bellowing flood descends;

"Above, the frowning rock for ever bends."

Boyd's Dante.

It was at a period, however, when the channel was not disturbed by storm or tempest—when not so much as a breath of wind, nor a ripple on the sea, was perceptible—and when a still light was cast on the shadowed rocks, that the Professor again made himself visible. The first glance occasioned a slight tremor through my frame, which was soon dissipated by his placid and inviting demeanour. By the time I had recovered from my momentary terror he spoke. His voice appeared more sweet and melodious than ever. The interest he had excited in my mind gave a charm to every word and look. It was a spell I was unwilling to break ; for I confess it grew stronger and stronger as he continued to excite my imagination, give food for my reason, and delight to my senses. His conversation was the more captivating as it grew familiar to me ; and I began to think I should look for his periodical visits with impatience and infatuation. It even occurred to me that this enthusiasm may become an evil, by engrossing too much of my attention, and taking me from duties, social and moral, which it was incumbent on me to perform. At present it had done this, for to divide my thoughts was a task which I had neither the will nor the power to effect. We all know the overpowering authority of the will—its wonder-working influence. To that man yields ; it is a magnet that draws him whithersoever it would. Reason is its slave ; sentiment its handmaid ; for all is brought in subjection to its authority. It is, unfortunately, too much under the dominion of our imaginative faculties—too much the servant of our passions, and, by them, leads us to the commission of evil. It is a baneful attribute when not properly directed, urging man to the perpetration of the deepest crimes, which are varied in proportion to its capriciousness.

STEWART.

Our last interview was one of great moment, as it referred to events connected with the future. To-day we must consider the particular object of my visit, which has more immediate reference to the present and the past. I do not, however, intend to lay restrictions upon our converse, to the exclusion of such digressions as may arise out of the subject in question, and be, in their turn, of a profitable and entertaining cast. Whenever any thing useful can be elicited, let it be done. We must know nothing of fastidiousness, nothing of that excessive caution which affects to be wise and lenient under the cover of being charitable. Whatever abuse presents itself, suffer it not to pass unnoticed. Unless it be drawn from its retreat, and animadverted upon, it will continue its pernicious influence. It must be exposed to the gaze of the world in all its hideousness and deformity, that men may no longer be duped by its speciousness. There is a false delicacy in not exposing prevalent errors, on the presumption that acrimony and jealousy have prompted to their exposure. The most philanthropic man hopes to see them expunged—the wisest endeavours to effect it.

PHRENOLOGIST.

I readily concur with you in this opinion. It is obvious that the improvement of the world is checked by attempts to conceal those defects which have stolen insidiously into our social systems, and corrupted the springs of society. It is delightful, however, to know that such defects are merely of a temporary duration—that they lose their force and very existence in the mansions of the redeemed. I have thought much of our late interview.

The felicitous account you have given of the intermediate state is one upon which none who have not yet tasted of its sweets, can dwell without considerable emotion. It were almost to be desired that we had a knowledge of the happiness of that state, if not of Heaven, though not permitted to enjoy it. Not so, however, if the event would be as unhappy, and inglorious, and sinful as the Rev. Dr. Taylor, the friend of the immortal Johnson, assumes, who says "a previous and circumstantial knowledge of the felicity of Heaven" is not given, "lest, overpowered by the inestimable and eternal reward, we should be induced to anticipate it by a voluntary and premature extinction of our present existence, and, of course, by a desertion of that post which Providence has assigned us."

STEWART.

This idea of Taylor was greatly commended for its originality, but contravened for its inconsistency. He most probably borrowed it from Shakspeare, who says, in relation to the Book of Fate,

" Oh, if this were seen,
 " The happiest youth,—viewing his progress through,—
 " What perils past, what crosses to ensue,
 " Would shut the book, and sit him down and die."

2d Henry 4th.

The idea is one that would suggest itself to any mind accustomed to reflect on the exaltation of celestial glories, and the advantages and disadvantages that might arise from their perceptible revelation to us. In the dream imputed to Linnæus, the renowned botanist, a similar notion is conveyed in these words:—"It must not be revealed to man too clearly what are the glories of that exalted state, lest he should be unwilling to remain his

appointed time in this, and rushing immaturally into it, should fail in the desired end."

PHRENOLOGIST.

This is a gratuitous assumption, irreconcilable with reason, yet according with the views of Lucan, who says that "the gods conceal from men the happiness of death, that they may endure life." To wish for an interview with one of those from whose bourn, it is said, no traveller returns, is a laudable curiosity; but if it be desired for the sake of confirming belief, it savours of infidelity.

STEWART.

It is questioning the authenticity of Scripture. He who desires it, is wanting in faith. It is not fit you should know the mysteries of another world. You are disqualified, by reason of your nature, to comprehend them, much less to build any species of faith on them. I would have you turn your thoughts to what is revealed. If you believe not this, you will believe nothing. It is the strongest evidence, because it is the word of God.

PHRENOLOGIST.

Seeing, however, the unbelief of the human heart as regards a futurity—seeing the absorption of the mind in the engrossing vanities of the world, and the prostitution of the noble faculties which Adam has transmitted to us—faculties fitted, when unabused, for the highest destinies, even for eternity in heaven, it were, apparently, to be desired that members of another and a happier world should sometimes appear in that visible, though intangible, shape in which you now stand before me. In this case palpable evidence, such as could not be cheated by a delusive imagination or a perverted reason, would be

destructive to that incredulity under which all labour more or less, and be the foundation of a faith from which none would desire to be released. So, at least, it appears to such finite reasoning as the mind here can employ ; but a higher testimony, whose authority we dare not dispute, reduces such an argument to a mere fallacy, for we should not believe though one rose from the dead. Reason, it is true, is unwilling to assent to this declaration. Though, like theameleon, it is constantly undergoing a change, experiencing, like our own planet in its diurnal and annual revolutions, a perpetual change, it rarely becomes subject to the defecating influence of the Sun of Righteousness in his fulness, his strength, and his majesty : the mind is comet-like in its movements. But on this one might ponder until the whole catalogue of enormities, deep with the dye of selfishness and scepticism, perpetrated by this monster, human reason, appears before you, sickening and terrifying even to behold. In speaking of the mind, it is the business of the phrenologist to treat of its habits and tendencies. There is a long chain of faculties inherent in man ; but if we touch upon its constitution without including the abuses, the vices, it generates, we do injustice to the cause, and leave untouched the most essential feature of the whole. If we talk of the constitution of a government, and say nothing of the habits of the people living under it, and for whom that government was framed, we are guilty of an omission which few circumstances can warrant. In the bestowal of our faculties, the Creator thought little of his work in comparison with the effect it might produce. He gave them that they might burst forth in vigorous obedience, and that the seed they dropped might spring up, yielding a harvest of piety and virtue. When God created the earth, and all things preparatory to the vital part of it,

he thought of the happiness he should dispense. He looked forward to the seasons, to the fragrance of flowers, the warbling of birds, the beauties of the landscape, the morning and the evening—in fact, the whole of nature, producing harmony, and love, and unfeigned and pure rejoicings among his rational creatures; affections and rejoicings of which nothing save mind can partake, yet about which the cold, calculating philosopher concerns himself so little.

STEWART.

So long as religion is not supplanted by metaphysical argument, such as mental discussions usually involve—so long as the tendencies of the mind are moralized upon with the view of discovering of what the faculties, whence those tendencies proceed, consist—so long as the phrenologist, in his hope to elicit truth, does good by commenting upon the prevailing vices, the abuses of nature, it were much to be wished that ridicule should not daunt him, nor indifference paralyze his exertions. But the study of phrenology would seem to hold out no inducement for comments of this nature. I have not of late canvassed my views on the subject; but in by-gone days this study seemed to perpetuate an idea of which I could not divest myself, that it gave the mind a fatal bias which no circumstances had the means of remedying. The principles of your doctrine are plainly these, and upon them I build my creed as to the tendency they appear to have in keeping the will of man subservient to his organic conformation. You say that the brain, which I doubt not is the most delicate and beautiful piece of workmanship belonging to the body, is divided into different portions, which have each a distinct mode of action. If I mistake not, you further declare that in proportion to the number and

size of the molecules, or atoms, which each portion contains, so is the strength of the mental emotion, whether it develop itself in motive or action, elicited from them. Upon the strength of these hypotheses I argue thus. The force of any particular emotion of the mind which elicits bad as well as good motives being determined in extent by the size of the medium through which it is given, then that force, whatever it be, that dominance of one mental bias over another, is rendered subservient to the medium, like a vibration to a musical instrument, through which it is displayed.

PHRENOLOGIST.

With these principles it would be difficult for the most fastidious phrenological writer to find fault. Impartial reasoning will, however, shew how very ill adapted they are to lead to the inference which appears to grow out of them, *i. e.* the fatality of mind. It is a fond wish, cherished by most phrenologists, that an inference of this kind, so diametrically opposed to the views of a Christian nation, and to that Holy Book by which it is intended the whole mental economy of man shall be governed, should be expunged. Against your early impression there are many arguments to be advanced. I would take your own simile as an appropriate vehicle of defence. A musical vibration is not alone dependent on its instrument. Take a violin for example: first it requires some independent agent to move its springs, and then air to give a vibrating sound. The larger, too, that violin is, the more powerful is the sound it gives forth. It is just so with the brain. It requires some agent apart from itself to move it; and those motions, when given, are under the influence of external means, directed by them, impelled by them, the brain yet having a reserving

authority: like the violin, it is passive until operated upon by causes having a stronger impression in proportion to the size—the constitution of the instrument which is used as the medium.

STEWART.

Phrenology viewed in such a light has the effect of dissipating, in no inconsiderable degree, that formidable objection which most anti-phrenologists have been ready to urge against it. The view, I say, cancels a notion which has long darkened the sceptical hemisphere. I doubt not its truth, because I can adduce no cogent reasons to overthrow it. But there are other objections which require some refutation; and as the prejudices which this orb's inhabitants imbibe, will not be removed by the argument involved in your explanation, without other and more cogent ones, it would be well if you more explicitly stated and enforced them. The more opposing forces you provide yourself with, the more formidable will be the station you occupy, and the more likely will you be to come off victorious in the battle which phrenologists have been so long waging, and it would appear without having encroached much hitherto upon their enemies' ground.

PHRENOLOGIST.

In Mr. Combe's "Constitution of Man," a book of considerable thought and ingenuity, there is, in my opinion, one error tantamount to that which is sufficient to exclude phrenology from the minds of the Christian public. I allude to the declaration, purporting to be a deduction, such as the anti-phrenologist would draw, in reference to the tendency of this science. It is this—"a man cannot become penetrated by the love of God, except

through the aid of sound and sufficient material organs ; and I venture to affirm, that the influence of the organs does not terminate with these extreme cases, but operates in all circumstances and in every individual, aiding or impeding the reception and efficacy even of revelation."—Mr. Combe's zeal and talent must secure him the respect of the public. The argumentative and lucid scope of his mind, which has portrayed the features of a principle so wonderfully important in the philosophic era, and so marvellously concerned in the destinies of futurity, gives him a high standing among the moralists and philosophers of the day, in the attainment of which every man would feel himself fortunate. But this is a blemish in his philosophy. To this subject, however, we will revert on some future occasion. Meanwhile, rest assured that phrenology has no fatalizing tendency, so far as religious emanations and devotional feelings are concerned.

STEWART.

Is it not deemed an objection to phrenology that the higher classes of society are indisposed to admit its truth ?

PHRENOLOGIST.

Yes : but this conclusion is very premature. If you allude to the nobility, I find no difficulty in furnishing a reply. Our situations in life have not presented us with passports to the closets and retired haunts of men in the highest circles, where alone the sober lucubrations of the mind are poured forth. We may, perchance, meet them at the banquet of the rich and noble, and in other festive scenes, where no other allusion is made to phrenology than in a jesting or ironical manner ; such as that young lady can have no other organ than that of marvellousness,

as her head is full of nothing but romance and fiction ; or that gentleman can have no social organs, for he talks of retiring from society, disgusted with its levities and inconsistencies, into some sequestered spot, where he can hear nothing but the bleating of the sheep, the horn of the shepherd, or the song of the ploughman. The pursuits of the higher classes are such as do not lead them to studies so comparatively devoid of interest, and so involved in abstrusities as this science ; and hence we can draw no inference from the scepticism of men who are attracted too much by other pursuits to give this subject due consideration.

STEWART.

True. They are, besides, not a writing body ; therefore, whatever opinions they have, are not handed down to the world in the only true form from whence we can gain proper information of the sentiments of their minds. We have nothing but their verbal testimony, which all will acknowledge is but slight. One feels anxious to conciliate men of rank in its favour, if it really deserve such favour, seeing the influence of fashionable support. Though the walks of phrenology may be strewed with flowers of variegated hues, there is a sombreness in their tints which renders them little attractive to men whose natural element is one of great brilliancy and gaiety. Not that such personages are incapacitated by nature for intellectual pursuits ; for I have always considered that, with elevation of birth, there is commonly an elevated intellect, and almost universally an expanded forehead, which you admit is an indication of intellectual ability. In my intercourse with the nobility, I have met with but few who gave a willing countenance to this doctrine. I pretend not to say on what this unwillingness depends.

PHRENOLOGIST.

My intercourse with this class is too slight to suffer me to form any judgment in the matter ; yet it is sufficient to allow me to say, that I owe to a young lady of noble birth the passionate fondness I have conceived for this science. This lady I had the good fortune to meet at the table of a common friend. The strong intellectual bias of her mind, conjoined with the beauty of her person, rendered her an object of general interest. With the most unaffected air, she enquired of me whether that beautiful science phrenology was gaining ground among the literati of the day. As a physician, she took it for granted I was fully able to answer the question, looking upon the science as intimately connected with medicine. Anxious to give a satisfactory answer to one so interesting, and ashamed of the advantage she had, in being better conversant than myself with that which it was my particular business to know, I felt confused, and attempted to evade the question by professing myself sceptical. With this reply, however, she was not satisfied, and perceiving my indecision, which arose entirely from ignorance, she proposed to enter fully into particulars before we parted, for which purpose I retired to the drawing-room soon after the ladies. Here she entered with enthusiasm into the subject upon which we may now be supposed to have met. I listened attentively to the fair advocate of phrenology ; and when she discussed the merits of the science, interspersing her arguments with many lively anecdotes,—when, with a pleasing address, heightened by the persuasiveness of her manner, the ease, fluency, and grace of her language, she told me of the good which was the probable result of its promulgation, and of the benefit which society in general would

receive, I was irresistibly led to place some confidence in what she advanced, though it sufficed not to persuade me. The reproof, for such I found it, had a desirable effect. Deville himself could not have pleaded the cause with greater energy.

STEWART.

Had the enthusiasm of this lady, whose person and manners seem to have had more attractions for you than the science whose cause she advocated, any effect upon her family by inducing them to think as she thought, and feel as she felt?

PHRENOLOGIST.

They were not inattentive to the arguments she advanced and the facts she adduced; but they were too indifferent to the whole matter to give it an impartial investigation, or to place full reliance on all she was enabled to bring forward. Her nervous pleading, however, had a different effect upon myself. I took the subject into consideration, gave it, for a short period, my undivided attention, and then it was I discovered that I had been living in darkness and rejecting a science capable of yielding much useful information, much amusement and gratification—one on which the happiness and prosperity of families, nay, of a nation, might be made, perhaps, in some measure, to depend.

STEWART.

If the cold reception, perhaps I may add ridicule, which phrenology has met with among the higher classes of society do not seriously affect its truth, it is at least rendered dubious by the great hesitation long manifested in schools of learning, and by men of talent, to give it

the least sanction as an inductive, or other than a fantastical science.

PHRENOLOGIST.

Fantastical you have said. Phrenology is undeserving the ridicule it has met with. If merit is due to Locke, Reid, and Descartes, it is equally due to Gall, Spurzheim, and Combe. They are men who have trod in the same path of science. The main object of both classes has been to develop the constitution of the human mind. One has spoken of it as unconnected with organs, the other refers you to it through the medium of the brain. One hopes to elucidate the matter by reasoning alone, the other by reasoning and observation combined. The phrenologist endeavours to prove that the mind has a certain number of inherent, immaterial faculties common to all men, and respectively or individually manifested by different material parts, while the metaphysician passes by these inherent elements, and alludes, more particularly, to those spontaneous evolutions of the mind under emotion which constitute, in themselves, nothing more nor less than the operations or effects of an internal cause that is by him overlooked. The philosophy of both orders is profound, and as philosophers of no ordinary qualifications, must phrenologists be ranked. Canvass their motives, and they will be found good and disinterested; put their talents to the test, and what mentalists shall be seen to outstrip them? Spurzheim, not only anatomized the brain, and discovered what others had failed to perceive, but he dissected, as it were, the mental principle itself, laid bare its motives and actions, its tendencies and sympathies—the real elements of its constitution. His disciples are merely following the course he pursued; clearing away, meanwhile, all

incumbrances, and attempting to break down the factious and fastidious barrier which public opinion has raised against it. On this barrier the word *prejudice* is written in characters so legible that all may see them who view the science with a tolerant and impartial eye. This has proved itself a sad obstacle to the progress of phrenology. In your time, especially, there was a disinclination to recognize phrenology on the ground of its not being a sober piece of philosophy, or even so much as a system from whence may issue some new light, some increasing interest, some ample testimony, some profit and advantage in a moral point of view.

STEWART.

Has then this disinclination become less evident in those who are capable of judging of the merits or demerits of this subject? To loosen the shackles of discord is to break the bonds of impiety, for perpetual wrangling, whether it be in science, in morals, or in religion, must engender personal feelings inimical to the well-being of man.

PHRENOLOGIST.

Of late the science has gained ground considerably among individual members of learned bodies, among men of undisputed talents. But one reason why the doctrine has been so little tolerated by such persons, is the little consideration they have given it: nor have the unfair reviews of phrenological works that have been put forth from time to time, had a trifling effect in checking the enterprising mind or the curiosity of the public. These notices have been unfair from their containing deductions having a ridiculous cast, and not warranted by the premises whence they were drawn. Your own countryman,

Jeffrey, perverted, misconstrued, and misunderstood the literal meaning of the phrenological productions he criticised, and hence drew inferences which facts did not justify. Mr. George Combe's reply to this attack is a noble defence of the science he advocates, and a most satisfactory exposure of his antagonist's weakness or want of candour. As with Jeffrey's critiques, so has it been with those of most other reviewers. They have had weight, however, with the public mind, and given a fantastical colouring to the science which time only can remove. I never yet saw a review against phrenology wherein the meaning of the phrenologist was not perverted; wherein unskilfulness and almost total ignorance of the doctrine were not distinctly evident. I speak not of the talent of the reviewers, which has often displayed itself with vigour and energy, but I speak of their total unfitness for their office, in this instance, by reason of their manifest ignorance of that which they pretend to review. I look upon phrenology as being as difficult a subject to understand as is Medicine, or Law, or Theology, and it would be more than ridiculous, nay positively unfair, in a person, knowing nothing of either of these departments, to sit down and review the composition of a Divine, a Lawyer, or a Physician, whose especial business it is to be conversant with the doctrines they explain, the precepts they inculcate. To bring forward instances in proof of my assertion would be a work of supererogation, so numerous are they. Every phrenologist can bear testimony to this truth; every one is ready to aver that phrenologists have been unfairly dealt by in this respect; and that it has given an unfavourable bias to the public mind, more especially to those persons who place implicit confidence in the opinions of reviewers. The idea, too, of discovering the motives, talents, and

secret tendency of the mind by bumps (as they are called) upon the skull, is made to appear in such a ridiculous point of view, as to preclude the possibility of it being looked upon through any other medium than that of prejudice. I am satisfied this has hitherto formed a serious obstacle. Imperfectly considered it bears an unreasonable character, nor has it ceased to have effect upon men who were afterwards led to see the importance of the truth it conveyed.

STEWART.

But why, if it be both an useful and philosophical system, should it have been so long excluded from our recognized schools of learning?

PHRENOLOGIST.

That our Colleges and our Halls, and other established institutions of the country have so long rejected it, or withheld their cordial assent to the principles it involves, after the unfavourable introduction it received from the reviewers, when first promulgated to effect in this country, now about thirty years ago, is not to be wondered at. Besides, the great difficulty there is in reducing it to fixed principles, so far as its application is concerned, and which takes nothing from its truth, is another objection to its being inculcated in seats of learning, where we know it is not the business to institute, but merely to propagate doctrines. It is not an university, nor any regularly organized body of men formed into a society, which establish doctrines. It is rather their prerogative to receive, adopt, and disseminate or teach that which, having been first suggested by some original mind, is eventually formed into a system, and that, previously to

their receiving it. Besides, other sciences have met with equal neglect in their infancy from learned bodies, and afterwards been regularly adopted and promulgated by them. No person disputes the infantile state of phrenology, and no one would expect to see it, in such a state, made a branch of education or instruction in institutions where nothing is supposed to be taught but that, on the truth and usefulness of which there rests not the shadow of a doubt. Were the professors of our established schools of learning to turn their attention to this science, divested of all their former prejudices, be they ever so numerous and occasioned by whatsoever they may, they would not neglect to see what individual members have seen, much truth, much interest, and much anticipated good by the study of it. The objections having weight with the public, unlearned as well as learned, are many ; some of them bear a specious, others a plausible, others a serious aspect ; and until their various merits and demerits are carefully weighed by individual members of the sceptical world, there is but little hope of the barrier between them and phrenology being broken down. Let every objector weigh the written testimony against himself, or even against the whole body of written evidence on his side, when, if he be candid and wise, he will see a great preponderance in favour of the phrenological cause. The largest proportion of men, are, I admit, averse to it. If the voice of the people were taken as a test, our hope of success would be small ; but take the sense of that part of the community who have become thoroughly conversant with the matter (which is the only proper criterion) and then the victory of the phrenologists would be complete. The fact of numbers being against us is no proof of the weakness and fallacy of our cause. The largest proportion of the nation

is inclined to radicalism, but that is no proof of toryism or conservatism being the less able to preserve inviolate the interests of the people: dive into the deepest depths of the human heart, and sound its religious persuasions, and more unbelief will be discovered than even Satan himself could suggest, and yet the truth of Christianity loses nothing, the gem we failed to find none of its value and brilliancy.

STEWART.

I am willing to grant that the little progress your science has made must not be received as a positive proof of its fallacy. If all truths met with toleration, you would be a blessed people. Phrenology *may* be one of the truths which have been neglected. Christianity has ever been rejected by some individuals; and several of the sublimest doctrines and most brilliant discoveries in morals and philosophy have been pointedly condemned as fallacious and injurious, for which the experience of ages alone could obtain an universal recognition. The greatest truths have met with opposition—their advocates imprisonment, bloodshed, and death.

PHRENOLOGIST.

In earlier periods, when schism, intolerance, bigotry, and superstition were at their height, phrenology, in its first rude and unpolished state, would have met with but few disciples. Whatever interfered with the fixed notions and creeds of the ancients, was looked upon as a daring innovation, and often punished as a crime. The fate of Galileo, who protested against the futile systems of astronomy then in vogue, substituting for them one that involved a doubt of their correctness, *i. e.* the diurnal and annual revolution of the globe, is impressed upon the memory of every reading and reflecting mind. The de-

clension of that superstitious adherence to antiquated doctrines, crude and unreasonable as they might have been, is favourable to the development of rational systems and the preponderance of truth. Gall had much to encounter in his struggles to penetrate into the region of phrenology, a region never before explored with success or zeal. Divested of all prejudice, and possessing an unusual degree of observation, he was bent upon culling the sweets from every flower in this comparatively untrodden land. In its general features there was something that attracted him. By degrees his reason and sagacity were fed, his enthusiasm and ardour enlivened and increased. The deeper he penetrated the more treasures and beauties he discovered. Of what he explored he gave a history which embraces many interesting as well as undigested topics. He had not time to mature his ideas, none to separate the clay from the ore, the beauties from the deformities. The mower was wanted to cut down the thistles and briars, the pruner to prune many excrescences which the soil produced. Like Columbus, who went in search of the new Continent, he had but few supporters, but little patronage to assist him through the toilsomeness of his researches. Prompted by a generous enthusiasm, and upheld by strength of mind, he broke down barriers which divided him from other mentalists of his age and country.

STEWART.

It has been said that Gall relinquished the doctrine in his latter days, because he could reduce it to no fixed principles.

PHRENOLOGIST.

That he made no very useful application of his discoveries none pretend to doubt; but that he ever rejected

the principles, which, by a long course of observation and reasoning, he had formed, is not likely. It is too much to say he saw himself the victim of indiscretion, in that he found himself to be his own dupe. To have been carried back by the stream against which he had been so long struggling, and the force of which he had mainly conquered by his perseverance, is not what one can suspect a mind like Gall's to have been subject to. If he had any object in view which he ultimately abandoned, it was one which the immature state of his own system would not warrant. No doctrine was ever yet projected, of which its projector did not anticipate events that would form an important era in his history, but which were not likely to be realized, at least by him. Systems of usefulness have always been tardily framed, new truths (for nothing but truth can be made useful) must undergo great analysis, great elaboration, and suffer somewhat by contortions before they can be moulded so as to suit the habits and prejudices of the public, and made the life-springs of action, the mediums of usefulness. As in the laboratory of the chemist pure elements and atoms are separated from such as are noxious, so in the invention of a science, which is only truth separated from error, good from evil, are precautionary and analysing means equally required. I look upon Gall as a man of deep penetration, as a scientific hero of his time, as the reviver of a light which had been dimly revealed in days prior to his own, and which he rendered more luminous by drawing whatever was possible from men and manners. In conversing with Dr. Elliotson some time since, I was glad to find he took a similar view of the merits and originality of this man. It is his opinion that we have heretofore neglected Gall for Spurzheim to our disadvantage. He sees a sententiousness in Gall's writings, a truth, a life,

which he does not discover in those of the pupil, and has determined upon shewing how much they are to be preferred, how great is the claim which Gall has upon the phrenological world, and how much of what is, in reality, his, has been assigned to Spurzheim, who, instead of being the originator, is merely the propounder. This is a laudable object, as we are unwilling that men should wear wreaths to which they have no right—wreaths plucked from the brow of the proper and successful owner.

COLLOQUY III.

THE Professor presented himself to me this time unexpectedly. Sitting alone in deep meditation at midnight, when my little family had retired to rest, the fire burning briskly, the lamp brightly, and a deathlike stillness prevailed, I turned to reach a book on the constitution of mind, when, lo ! I espied my friend. Anticipating my object, and, as it would seem, knowing, by some unaccountable mystery, the bent of my thoughts, he, without the least ceremony, immediately pursued the subject on which I was dwelling.

STEWART.

Think you not it is an omission on the part of phrenologists, to disregard the commonly received notions of the nature of mind ? I would not wish you to give credence to every thing in the poet's song, or the historian's page, as they often give unfaithful portraits of man. The one may present you with high-wrought images of mental excellence or mental deformity, sometimes to give vivacity, and life, and energy to their delineations, a boldness to their fiction, an interest to their narrative, a euphony to their numbers ; while the other, from some religious or political prejudice, some partial or illiberal views of human nature, may furnish a description of

manners, habits, and modes of thought far removed from the truth. You glean but little from the long-trodden field—is it because you find it comparatively barren? You leave almost untouched whatever we have gathered into our garner. Though you have had free access, you deign not to enter, as though in the qualities of the food it contains, there was something pernicious and deleterious. You have, of course, your own reasons for thus abstaining, for thus forsaking that temple to which so many offerings have been made, and to which so many congenial spirits have bowed for many ages past. Wherever the fountain of truth is, there I wish you to drink. I would fain lead you from that which is made turbid by error; much more from one whose impurity would reflect discredit on the character of a nation so renowned for its philosophy, or rob it of any portion of that virtue it is known to possess.

PHRENOLOGIST.

We desire to give as faithful a portrait of the mind as Hogarth did of the features; yet we wish not to see it under so many contortions and disadvantages. We have not neglected the theories of others wilfully, or from bigotry. We have made use of every material supplied by our predecessors that was likely to advance our cause. In the society of the mentalists, among whom you stood foremost and ranked high, nothing but reason, that subtle and subverting faculty, was made the anchor of faith—the link by which such a society was bound together, and on which it depended for support.

STEWART.

There have been three reigns in England remarkable for the progress of literature. These were the time of

Elizabeth, of Anne, and the Regent. In the first we had Shakspeare and Spenser ; in the second Dryden and Pope ; in the third Byron, Scott, and the whole constellation of political geniuses. These are by some persons deemed Augustan ages. I scarcely know in which metaphysics flourished most.

PHRENOLOGIST.

There have been periods in the history of the world when one age more than another produced men of genius. Many persons have attempted to account for this circumstance, but few have succeeded in settling the question satisfactorily. The Abbé du Bos was inclined to believe that it depended upon physical more than moral causes. The matter appears to me easily solved by supposing it completely accidental, be it physical, or be it moral. A master spirit arises who stimulates others to exertion, and thus occasions this peculiar *time*, as the Abbé says, "in which a certain spirit of perfection sheds itself on the inhabitants of a particular country." How apt is the mind to lie inert and indolent if there be no great incitements to call forth its powers. We see the lethargy that fell on the ancient Greeks when the great stimulus to their exertions was taken from them. Man is an emulative being ; he is also envious ; either of these capacities will call forth his energies ; but he must first have something to emulate, something to envy. The subject may be the reputation of a great and powerful genius then stirring the whole literary or scientific world ; man admires and wishes to imitate, and endeavours to excel that which he admires. This spirit of rivalry draws forth a latent genius, which is not necessarily active. The great men of the age die and leave a blank, and perhaps no other enterprising and powerful spirit springs up to quicken and animate the

next generation ; and thus does this “ same spirit seem to withdraw itself after having rendered two or three generations more perfect than the preceding or following ones.” It is doubtful whether, as the Abbé insinuates, “ there are times in which men of the same country are born with greater capacity and wit than at other times.” There may be the same amount of mental power, though it be not elicited : this is most probable. Experience has developed to us a fact which no assertion can divest of its truth. It is that the most trifling circumstance may influence and rouse the mind of man. Nor is it less obvious that seasons occur in which that influence is more likely to be imparted.

STEWART.

Villeius Paterculus takes a similar view of this matter : he says, “ Emulation cherishes genius : one while envy, another while admiration, stimulates endeavours after excellence ; and whatever is aimed at with the most earnest effort, is carried to the highest perfection. It is difficult to continue long at the point of perfection ; and then what cannot advance, naturally falls off : and as at first we are animated to overtake those whom we think before us, so when we have despaired either of getting beyond them, or being equal with them, our inclination languishes with our hope ; it ceases to pursue what it cannot reach ; and quitting matter which others have already occupied, it looks out for something new : neglecting that in which we cannot be eminent, we search for some other object, on which to employ our endeavours after excellence. The consequence is, that this frequent and fickle transition from one art to another is the greatest obstacle to perfection.” Some objections may be urged against these remarks : in the main, however they are correct, one great

proof of one genius stimulating another is the fact that any particular classes of men have existed as contemporaries, or about the same periods. Look at our English historians. There are Jortin, Lyttleton, Goldsmith, Hume, Gibbon, and Robertson, and Mitford: passing to our poets we find in the last century a galaxy perhaps never equalled in number in any one century. The same with our critics and our artists, our men of learning, our orators, our statesmen, our philosophers. Under Augustus there were bright stars in the horizon of literature, and some of a magnitude which no succeeding age has perhaps surpassed. In France too there were poets almost contemporary with one another—Corneille, Racine, and Moliere—names which will survive most others in French literature. The last century was a glorious British era; the most glorious of any, perhaps, that has been known in these dominions. There was a renovation of that spirit, which had been struggling for pre-eminence in many past ages. The seventeenth was a remarkable century, but the eighteenth outstript it. The master-spirits of these ages were stimulants to each other and their minor contemporaries, and never was there, perhaps, so mighty an inundation of doctrines of the mind as in this and the last century. Before then we had a Bacon and a Locke as champions in the cause of truth, as leading characters in the acquisition of whatever concerns the constitution of the mind; but latterly we have had improvements, and the institution of principles, in which by-gone days appear to have essentially failed. I allude not to any supposed advantages attaching themselves to phrenology, but to doctrines which depend on grounds of a different nature. Opposed to Bacon, Locke, Malibranche, Kaimes, Descartes, Hartley, Priestley, Reid, Brown, Beattie, and a host of others in their line of mentalism, there stood Gall and Spurz-

heim, with their few and comparatively unknown disciples. It is true the former were the promulgators of theories long established; while the latter, apparent innovators of fixed doctrines, constituted a new sect, whose object has been to break down bulwarks erected for many centuries, and constructed by hands the boast of England. Though, however, they may be consecrated by age—though they may be regarded with such veneration and respect as, at first sight, may render all interpolations indiscreet, I never considered them so durable and imperishable as to withstand the ravages of time, or so sanctified as to deem all encroachments upon them as sacrilege.

PHRENOLOGIST.

To be inimical to the doctrines propounded by these men without substantial reasons, would be an evidence of weakness rather than of wisdom. We are bound to respect their opinions, and tolerate the principles they promulgated, until weighty evidence can be adduced against them. As far as demonstration is concerned, observation will always be more than a counterpoise to simple reason, be it conducted on ever so logical a principle. With you and other mentalists, metaphysical argument or logical deduction has ever constituted your main support. With us, little else than observation is admitted as the groundwork of our faith. Of the advantage of observation over argument based only on human reason, there can be no doubt:—now, if by observation we can give an explicit account of mind, such as is consistent with nature, such as is in accordance with Scripture, and such as experience warrants, how much stronger is our testimony than yours, in proof of mind being of the character we describe.

STEWART.

If observation will establish your claim to public notice, and give you a precedence for which it would be folly in us to contend, then all former disquisitions must be vain. Doctrines founded on observation, on deductions drawn from the visible part of creation, are certainly to be preferred to such as are constituted of abstract reasoning alone. But the question at issue is, whether the principles of your doctrine have their foundation in nature, and whether the inferences at which you have arrived are legitimate. There is one point which I have always regarded as particularly favourable to the phrenological cause; and this is the disinterestedness of those who have ventured to uphold it. Excepting phrenological quacks, a person risks the loss of his character as a man of sense, and gains nothing by becoming one of its disciples. New systems are inviting; the mind, ever panting after novelty, is attracted by a system which exercises the fancy, if not the curiosity. When, however, the uncertain state in which mentalists have left their own theories, and the restless desire there is in man for knowledge, particularly in a matter of such importance as the economy of a principle such as mind, is taken into consideration, it would be folly to wonder at speculation, or at any attempt being made to arrive at the truth. Next to the principles of religion, those of mind claim priority for our attention. Considered properly, they may be made highly conducive to our best interests. They involve Omnipotent design, extending to the creation of the whole earth. The multiplicity of their relations is beyond all conception. Regarding them as principles intimately connected with all nature—with sin—with virtue—with death—with judgment—with

futurity—with God, we must regard them in the light I have pronounced, as one of the greatest subjects for our contemplation. Recognizing them as principles by which all terrestrial things might be brought under some degree of subjection—contemplating them in all their variety—their union with the body, their impelling tendency to co-operate with all existing things, their diversified powers of action in thought, feeling, imagination, and invention—a prospect is presented to which no limits are fixed; yet the nature of these principles, or the secret means by which all these things are achieved, are too mysterious to be satisfactorily explained, or clearly comprehended.

PHRENOLOGIST.

True—and while viewing it thus, we are compelled, by an almost irresistible impulse, to enquire into the marvellous design the Creator had in view in creating the principle of mind. This design is very manifest. It was the happiness of a being capable of experiencing joy; and what was the joy it was destined to experience?—communion with God and Nature. Wisdom and goodness joined hand in hand to create mind with advantages like these annexed to it, and unbounded benevolence alone sustains it. Mind stands pre-eminently forward in the economy of nature. Excepting the wonderful schemes of creation and redemption, we see nowhere so full and marvellous a display of might—nowhere such a manifestation of goodness. Revelation unfolds to us, in part, the scheme involved in its creation; reason supplies the rest. The object of the Creator, it is true, has been greatly frustrated. The intelligence he gave, has been perverted—the virtue he bestowed, corrupted. According to the original design, however, man was created happy,

because he was perfectly holy, and exceedingly great, because he was made in the image of his Creator. Pure and fervent in feeling, exalted and powerful in intellect, he was fit to hold intercourse with Omnipotence, whose desire it was to communicate the influence of his own attributes. He next designed that this creature, whom he pronounced the lord of creation, should live for ever, and feel for ever, the power of his own perfections, the extent of his mercy and benevolence, the unbounded value of his protection and love.

STEWART.

To shew, moreover, the surpassing value of the mind—to instance the love of God to man in causing his mercy to triumph over his anger, he has blotted out the original transgression of that mind, created according to such a benevolent and enlarged scheme, and this, even though he had passed by angels, making no provision for their recovery.

PHRENOLOGIST.

Seeing the great bearing of our existence on the fulfilment of a design alike infinite and wise, it is most evident that, while contemplating the vastness of human existence, we should not suffer ourselves to separate the simple idea of existence, under its various modifications, from the design which attends it in all its diversities—*i. e.* we should never separate the design of creation from the work itself. Without design, without some greater end to be accomplished than has yet been achieved, creation would fall short of the grandeur, beauty, and utility which we should otherwise attach to it. Since, therefore, the world, animate and inanimate, was created

for man—since Nature, in her stupendous whole, which is but an effect, and only another name for an effect—since every mountain, and valley, and beast, and herb, the orb of day, and perhaps the whole planetary system, were produced to serve an object immediately referable to man—and since all will one day pass away, and be no more seen in consequence of man—since, indeed, God's design in creating the world was to make it the abode of immortal spirits, and for the gratification of beings capable of recognizing his goodness, and contemplating the extent of his power, and adoring his perfections, as neither the earth nor the brute was ever capable of acknowledging or partaking of the perfections of their Creator—it is evident he had a design, an end to fulfil, highly interesting, and alone interesting to us, because our being, our very destinies, and ours alone, are immediately concerned in the event. It is evident, I say, that this design affects us most materially, simply because our Creator has so ordered it, that it might be fulfilled to our highest satisfaction, our eternal felicity. He first created the world for us, supplying it with animals, fruits, and herbs adapted to administer to our happiness and comfort ; and after all, rather than his purpose should be frustrated, he gave up his only Son as a ransom for our sins, to wash away the stain which the insubordination and guilt of man had occasioned.

STEWART.

There can be no doubt that the noblest work of the Deity was the creation of the human mind ; and it is equally indisputable that the noblest effort of that mind is the contemplation of its Divine original. In every thought, and invention, and sentiment, we trace, so far

as the power goes, not so its direction, the work of infinite wisdom. Every reflection is a shadow of might; and that man should be able to communicate his thoughts to man—that man, through prayer and thanksgiving, should be able to hold communion with the great eternal Jehovah, are not the least wonderful parts of the great scheme of creation; but that man should ever have been able to plan, to devise, to set his imagination and mind at work contrary to the desire and object of his Creator, and assume a dominion which it was never intended he should possess, and for which and through which he exchanged bitterness for joy, sin for holiness, are the most remarkable phenomena respecting the history of mankind, perfectly irreconcilable and incomprehensible to our limited powers of thought. To dismiss this subject, at least for the present, it is time to recur to the nature of a principle destined for such high privileges, and on account of which so much Divine mercy has been displayed. To define its nature is out of the power of beings like ourselves, who consist alone of it, much less of you, whose thoughts are not allowed to take full wing, being burdened by the flesh; farther than conceive of it by comparison you cannot. Not understanding how any thing can exist without properties, powers, and laws different in kind and operation, and some secret phenomena which, in the whole, constitute what the metaphysicians term a substance, you believe that of such must be the nature of mind: to this I can see no plausible objection. Mind is an independent principle, because it may exist apart from the body. It manifests, when separated, various qualities in extreme vigour, and, at the same time, purity; it is therefore a congeries of attributes, which, of themselves, form a wonderful principle of creation.

PHRENOLOGIST.

With the manifestations we become better acquainted : by them alone we judge of its primary qualities. They produce effects evident to our senses, and within the sphere of our comprehension. Whatever is instinctive, intellectual, moral, and religious is mental. All is of mind. To this declaration I am aware some objection may be raised ; for what, it might be asked, is the soul ? The brute possesses mind, and most of those faculties which we ascribe to man ; and yet the mind, with them, is not soul. If, argue some persons—if the faculties which are supposed to be in the exclusive possession of man, be soul, it is unmetaphysical to identify them with mind, which must be different from soul, by reason of animals lower than man enjoying its privileges. Some persons are of opinion that such faculties as are now made exclusively to belong to man, are not, of themselves, that is, in their present known sphere of action, sufficient to constitute any thing so superlatively excellent and powerful as the soul. To enter into any discussions concerning these points is not my intention, it being quite certain that their adjustment is neither necessary to the enquiry in view, nor at all likely to be effected with the confined notions we, at present, entertain of the human economy. The schoolmen of ancient Greece and Rome took an interest in this question, but did not succeed in bringing their speculations to a favourable issue. Be the soul what it may, we cannot be well deceived about the qualities of mind viewed in a phrenological point of view. I have already decided that this view claims precedence over that of the metaphysical school, which has now nearly passed away, to give place

to a newer and better system. Whatever merit may be attached to the philosophers of this school, on account of the deep thought and ingenuity accompanying their disquisitions, it is evident they can never be looked upon, now that the brain is known to be absolutely necessary to the manifestations of the mind, with that degree of approbation and merit which was formerly bestowed upon them in consequence of their not having considered the brain sufficiently in relation to the science. To suppose the mind could neither act nor exist independently of the brain—to suppose it could not be considered abstractedly from the brain in every particular, was, in their opinion, erroneous; and how much more so then must that philosophy or doctrine have been, which makes the brain so far instrumental, as to be appropriated, in different parts, to different mental faculties? A doctrine of this latter kind is fatal to that promulgated by these metaphysicians: it is, nevertheless, the true doctrine, and therefore must supersede every other.

The different parts or organs of the brain to which different faculties belong, are thirty-five in number, consisting of those mentioned in the classification. It is believed by the phrenologist, that each of these organs is the instrument of an *innate* faculty of the mind, and the medium by which that faculty is manifested to the world. The names of these organs are not very applicable in many instances, but, with few exceptions, the most explanatory the English language affords. The organs, agreeably to their several uses, are called either intellectual, moral, or animal: the former lie in the fore part of the head, the second in the superior part, and the latter in the posterior and inferior part, as may be seen in the maps affixed to the classification.

To comprehend the nature or essence of mind, the

first cause of thought and every species of mental action, is, as you justly observe, impossible. We, nevertheless, understand something of its manifestations, and thereby judge of its constitution. From the earliest ages all civilized nations have recognized in man two orders of created beings, spirit and matter ; but the latter, so far as regards its nature, is no better understood than the constitution or nature of the former. It is also well known that these respective orders of beings cannot exist without immutable and innate laws, powers, and properties. What are called the faculties of the mind are innate and immutable properties—properties which cannot be separated from each other, nor undergo any radical change. To enter into any lengthened details concerning this subject is not necessary to the explanation of phrenology. It appears, however, that philosophers have not been sufficiently attentive to the essential or innate faculties, when they have spoken of the manifestations. They have confounded actions, which are merely the results of those faculties, with the faculties themselves ; in other words, they have mistaken the primary, essential, or innate properties or faculties, for those qualities, modes of action, or functions which are not necessary either to the essence or existence of the principle or substance—mind. The properties which establish the growth, and preserve the being of animals and plants, are unchangeable, determined, and special properties of the principle of life ; and the properties from which the mental manifestations emanate, are equally so.

STEWART.

No deviation can take place in the nature of either matter or mind. The circumstance of there being different kinds of either, does not alter the nature of either.

Matter cannot assume a spiritual capacity, nor can mind assume a material capacity, under any consideration. The brain, modelled, refined, and beautiful as it is in the way of organization, is, by virtue of its nature, as incapable of producing any thing mental as iron, wood, or stone.

PHRENOLOGIST.

It is, however, better fitted to act in concert with spirit ; and, by a law of nature, is intended to be instrumental to the manifestation of spirit. The great question at issue is, whether the several innate faculties of the mind are manifested to the world by one organ, the brain, as a simple undivided instrument, or whether each faculty has a separate organ in that brain for the accomplishment of its special and destined purposes. Although it has been supposed that the mind does not reside in the brain, and that, even if it do reside there, the brain is not required instrumentally, it is so far demonstrated by the most experienced writers, by reason and analogy, that the brain is not only the seat but the organ of the mind, that I need adduce no arguments here in support of the fact. Admitting, without argument for the present, that each faculty has a particular organ for its especial service, the manifestations of which are not performed by any other organ, for this is the essence of phrenology—and admitting the several faculties to be innate and inseparable,* we may enquire what is meant by ideas, sensations, and other actions of the mind, respecting which the early, as well as the more modern philosophers, have written so much. Some of these men taught the doctrine of innate ideas—

* It is impossible for any innate faculty of an essence, principle, or substance in nature to be separated, and the rest to remain in existence.

a very common doctrine at one period ; and, at the same time, considered those qualities to be innate which, in fact, are not so, but which are rather the products, results, or manifestations of the faculties, mediately or immediately produced.

STEWART.

It was, moreover, thought by a few, that these ideas are always brought into a state of activity by the external senses. Aristotle believed them to be produced entirely by the senses. I need hardly say that such an hypothesis as this is now looked on as absurd. It involves great contradiction: it implies that mind, instead of being an essential principle, and derived from no created thing, is wholly dependent on the perfection of the senses, and the nature of the impressions made upon them by the external world ;—that it is, in short, a mixture of effects obtained from a reciprocal influence exercised between our senses and external material objects. Bishop Berkeley, on the other hand, did not believe in the existence of any world besides a world of ideas ; and therefore denied the possibility of proving the entity of any thing external to himself. The Bishop was not singular in his belief ; and an hypothesis of this kind, absurd as it is, has been adopted by later writers, and is received even at the present day.

Notwithstanding the existing diversity of opinions, in respect to the constitution of the human mind, there can be no doubt we obtain knowledge through two sources—the senses, and those innate and internal faculties which are independent of the senses. The mind is *naturally* conscious, and naturally capable of thinking, without the mutual aid of the senses ; and this capacity it derives from such faculties as are, by nature, capable of reflecting.

The ideas obtained from external impressions made upon the senses are as incidental as the impressions themselves, and therefore cannot be innate ; for innate beings, and it signifies not of what kind they are, cannot be produced, although they may be brought into operation, by an object or a circumstance that is of an accidental character. The senses, useful and necessary as they are to give us knowledge of the external world in its beautiful and unbounded variety, are nevertheless incapacitated to experience a consciousness and belief of existence.

PHRENOLOGIST.

They are simply inlets to the conscious faculties, which are internal, and without which there would be no consciousness, no impressions, no ideas, no manifestation of any description, even though the senses existed.* The faculties, says Spurzheim, which perceive the impressions, and conceive the ideas, are not innate. Thus the ideas of a plant, stone, or animal are innate ; but these objects make impressions on our senses, which again produce sensations or ideas in our minds, and both these senses and the faculties of our mind are innate. In the same manner the sensations and ideas of external and accidental events are nowise innate ; and in general no determined action of any faculty, but the faculty itself, is innate. The propensity of love, not the subject of love ; the faculty of speaking, not the peculiar language ; the faculty of comparing and judging, not the determinate judgment ; the faculty of poetry, not the peculiar poem,

* In alluding to the senses here, I refer to those of the eye, ear, nose, tongue, and organs of touch, and not to the particular acts of consciousness in the mind caused by their instrumentality.

are innate. Thus there is a great difference between innate faculties and innate ideas and sensations. The doctrine of innate faculties, of which the early philosophers knew comparatively nothing, and upon which Gall and Spurzheim threw much light, is becoming more generally understood and received. A proper distinction, however, is not made, even in these days, between the faculties and their manifestations. So necessary is this distinction, that no correct system of mental philosophy can be established without it; and thus it is that the theories of these early writers are far from being satisfactory. In any subject so abstruse as that of this philosophy, great difficulty must be experienced in comprehending a difference between the faculty and its function. Unless this be done—unless we duly understand which is cause and which is effect, it is in vain to seek for just conclusions. Spurzheim proved the existence of innate or primary faculties in mankind by the constancy of the human character; by the uniformity of the nature of man at all times and in all countries; by the tendency of natural genius; by the peculiarity of every species; by the determinate character of each of the sexes; by the peculiarities of every individual; by the relation between the organization and the manifestation of the respective faculties; and, finally, by the circumstance that man is a created being.

STEWART.

Instinctive faculties, and mental faculties which are commonly termed physical, are synonymous. Instinct implies both inclination and action, and is the result of these innate properties. The power that produces voluntary motion—the means whereby instinctive inclination is gratified, is also inbred; and the desire of gratification is

so natural, that it must be considered an essential quality also. This power and this desire are perceived through all animal nature: without them animals would not exist. In this power resides that quality which is termed will, another essential quality of the mind.

PHRENOLOGIST.

The faculties which are common to man, to the inferior animals, or to both, are equally innate, immutable, and inseparable; and it is not because there is superiority of feeling and of understanding in man, that the faculties of neither can be determined and stable. This superiority arises from the superiority of the mental constitution of man; from the faculties being, for wise and special purposes, ennobled in man; from the higher and more exclusive properties in human nature having power, by their laws of association, which are more complex and dignified, to influence and direct those common to man and brutes.

To conclude—Without innate faculties, laws, and powers, nothing could be stable—nothing, in fact, could exist. Such things as chance properties—properties resulting from some accidental circumstance—cannot help to constitute any part of nature; neither are innate properties, subject, as far as their entity is concerned, to the will and caprice of man. Without them, indeed, there would be no will. It is by innateness of faculties, mental and vital, that each kind of animal preserves its nature so unchangeable as it is, notwithstanding the influence and diversity of surrounding events, and the constant succession of supplies and wastes carried on in the system. Every faculty, therefore, the organ of which is found on the phrenological map or bust, is an innate property of the mind, exists in every human being, and was

created and assigned to mankind for wise purposes, how much soever the tendency of some of them may seem to contradict the assertion. It is reasonable to conceive, whatever revolution the constitution of man from his original state might have experienced, that not one new faculty, which is of an innate kind, has been added to the mind of man since the fall. We must not suppose that, because evil has been introduced, it is necessarily an essential, an innate faculty of the mind. The evil that springs from the mind, and it certainly cannot spring from any thing except the mind, results from an abuse in the exercise of the mental faculties. It may indeed be shewn, by entering more particularly into this subject, that every organ serves a purpose in the human economy, which is both salutary and necessary to man during his earthly pilgrimage, if at least it be properly directed; which, by the will, the reason, the consciousness of good and evil existing within us, may be the case to a great extent. They must have been created for a good purpose—a purpose calculated to answer an end that shall contribute not merely to the happiness of man here, but to his glory hereafter.

COLLOQUY IV.

STEWART.

It is objected, that the classification of phrenologists contains too many organs, or that there are more faculties enumerated on the map than can be necessary, or even satisfactorily proved to exist. Others, in the meantime, object to there being so few organs, and say that there are not enough to account for the various manifestations which take place.

PHRENOLOGIST.

In respect to there being too many organs, the phrenologist is prepared with a great number of facts to shew, that all the organs are so well and fully established, as to place the existence of either one of them beyond doubt. As to there not being a sufficient number of organs, we have to consider the fact of Nature having power, by reason of her laws of association, to produce actions as the effects of a connection between different faculties and different objects. It would, moreover, be contracting our ideas of nature to imagine that any one innate faculty had no power to produce more than one action. Admitting the connection, and that different kinds or degrees of action or function may result from either faculty, it is

not difficult to conceive that, in order to the existence of the mental manifestations, be they as numerous as they may, enough organs and innate faculties are already discovered to answer the purposes of nature. By way of illustrating this subject, we may quote the words of Dr. Spurzheim, who says, "seeing is always seeing, but what an infinite number of objects may be seen? Hearing is always hearing, and so on as to every external sense. It is the same with the internal faculties: constructing is always constructing, but what an infinite number of objects may be constructed? Are not twenty-four letters of the alphabet sufficient to compose all imaginable words? The muscles of the face are not very numerous, yet the face of almost all individuals presents different physiognomial traces. There are few primitive sounds; there are few primitive colours; there are only ten signs of numbers; but what an infinite number of combinations does not each of these present? There are probably thirty-three special faculties*. Now if we consider all possible combinations of thirty-three faculties, and their manifestations, it would be indeed surprising if we did not observe such a number of modified faculties, 'or functions.' Hence we do not multiply the organs any more than is necessary, but we follow determinate principles in establishing each of them." If each faculty produced only one manifestation, and if no manifestation resulted from any kind of association, it is evident there would be no more functions than there are faculties, which, agreeably to the system of phrenology, do not exceed thirty-five. As many of the manifestations are purely accidental, the results of external agents operating on one or more of the

*At the time Spurzheim wrote this, there were only *thirty-three* organs discovered or established.

internal faculties—and as each faculty acts in different ways—it follows, as a matter of course, that there are not so many innate faculties as there are manifestations. So great is the capacity of some of the faculties, that they are supposed to learn, understand, think, desire, perceive, judge, will, imagine, attend, and remember. They are likewise subject to pain, pleasure, passion, aversion, enthusiasm, habit, sympathy, taste, and affection. It is, however, exceedingly difficult to say when these qualities arise from one faculty, and when they arise from two or more faculties acting together. They may, doubtless, emanate from either source. Now the faculties, by their constitution, may individually possess an inherent power to act in various ways and degrees, which, for the sake of brevity, we may call functions or manifestations, without exerting that power so as to produce a result: in other words, the power may not be called on by any circumstance, internal or external, for the development of the specific authority which it possesses. When a faculty is active, the best criterion of which is the size of its organ, it more easily enters into either of the functions for which it is capacitated. An influence is exerted over it in this matter, however, by the kind of education it might have received, by the degree of controul it may be under from other organs, by the peculiar constitution of the organ itself, by the occupation of the individual, and by a variety of other circumstances, the nature of which it is needless to mention. Exercise invariably increases the activity of the faculties; and the more active the faculties are, the more likely are they to manifest themselves in every capacity which they individually enjoy; and as the kind of activity in which they may be more particularly engaged, determines the actions, the manners—in fact, the whole character of persons, it becomes necessary

that those faculties should be most exercised which are capable of serving the most honourable purposes in life. Should a brain be badly formed, in regard to the relative proportion between the propensities and higher faculties, excessive application of the latter may cause such a superabundant attention of the mind to rational pursuits, as to subdue the natural prevailing tendency of the former. According to the kind of cause which brings a faculty into operation, and it may be so brought from an endless variety of causes, so will be the result as to its being agreeably or disagreeably affected. A faculty agreeably excited, may be so from a mere pleasing emotion to the highest state of ecstasy: a faculty, disagreeably affected, may experience pain from the simple state of displeasure to anger and the most heart-rending grief. The faculty of physical love or amateness is the most susceptible of these different affections—these different modes and degrees of activity. The functions manifested by either of the external senses are simple acts of the mind; but those kinds of judgment, thought, and other functions which require the mutual influence or co-operation of more than one organ for their production, are complex actions. Faculties excite each other, and especially those which are allied in their nature; and those so allied are, singular to say, situated together in the brain. This alliance and contiguity are most beautiful provisions: they enhance the great wisdom which we see displayed in the formation and adaptation of the brain.

STEWART.

The law of connexion subsisting between the faculties of mind and the tendency to associate, or act in concert, to promote some end for which individually they may be capacitated, are other provisions in which we see Divine

wisdom reflected. By such an association all the designs of creation are preserved and carried on. There is a law, too, by which one faculty cannot act, even in the most simple manner, without being in connexion with other faculties, it being impossible, as you premised, for the faculties to exist separately. There is also another law necessary to the explanation of this subject—namely, that which associates mind with matter, whether we confine that matter to the brain or to the whole body of the external material world. The instance of mind associating itself with external objects, and receiving from them, in their magnitude, their minuteness, their variety, and their beauty, the greatest portion of happiness, is another exemplification of that Providence which is brooding over the face of the earth, to enrich it with every store that may contribute to the comfort of its creatures. Were it not for a law of this latter kind, no cognizance of these objects, no ideas of things concerning the external world, could exist. The more correct the power of association is, the more correct will be the image or impression presented to the mind; and the more favourably developed the several organs are, the more correct and legitimate will be the ideas, the judgment, and the understanding, formed by their combined influence and operation.

PHRENOLOGIST.

An active state of one organ, moreover, often produces activity in another, when an association of ideas results. Without reciprocity—without mutual influence and excitation, energy and operation, man would be a curious being, weak and impotent at least. If, for instance, the organ of comparison were small, and that of causality very large, there would, perhaps, be a concep-

tion of an object without any power of comparing it with other things properly. The poet, with the organ of ideality to give him vivid and sublime ideas, would be wanting in clearness and correctness without the organs of imitation and comparison. An idea may emanate from a single organ ; but a combination of ideas, which produces complicated results, must spring from a combination of organs. It is not the nature of every organ or faculty, however, to produce ideas. Those faculties which lie so contiguous to each other, and which are alike in nature, more readily associate in action. Occasionally there is an association between all the faculties of every order ; at least, they may all combine in operation, some circumstance calling all of them into operation at the same period. According, however, to the faculties which do combine in operation, so will be the kind of ideas, conceptions, views, or opinions that result. Some of the internal faculties, says Spurzheim, make man act ; while others modify, assist, and direct our actions : some procure for us a relative knowledge of external beings, and others are destined to bring all the faculties into harmony ; in order to constitute unity. It will be inferred, from the preceding observations, that a function may be either simple or complex ; the simple function arising from the action of a single organ ; the complex function from many organs acting in concert. As there are many actions of the mind which do not arise simply from any particular organ, but from a combination—and as actions arise from an association between the faculties and the external world under an endless variety of circumstances—it follows, even if there were nothing else to prove the fact, that ideas, which are only actions of the mind, are not innate, and also that actions have not separate organs in

the brain. If, moreover, each mode of action, in which a faculty is capable of manifesting itself—such for instance as perception, memory, or desire—were an inherent quality of the mind, and belonged essentially to a particular organ, the same as the faculty of individuality, benevolence, and colour, it is quite certain we should have as many different kinds of perception, memory, and desire, as there are things to be perceived, remembered, and desired. Some of the early philosophers, not having had any idea of special faculties, classed under two heads, understanding and will, such faculties as they thought belonged to mind. To these faculties, which they erroneously deemed essential, they assigned the power of acting under such various modifications as to include the several kinds of manifestations which the special or innate faculties are alone capable of producing. The common qualities of understanding, will, imagination, and judgment, as viewed by them, are wrong. The meaning of the terms, which are in general use, the world fully comprehends, and every useful purpose is served; but to the mentalist it is necessary to know what is primary and what is secondary, which is cause and which is effect: and this end the science of phrenology is particularly well calculated to answer. The different opinions entertained by different persons of the same thing, are attributable to the minds of those persons being differently modified. There would not, however, be any modifications if the brains of those persons were constituted alike, and every circumstance operating on these minds was the same. The different modifications result from different combinations; and the various modifications of the same faculty in different persons, is owing to difference of temperament, constitution of the organ, and other causes too numerous to

mention. Allowing the mind to be influenced by the organization, and these several other causes, we cannot wonder at the great diversities of talent, or at the different modifications of the mental faculties which are exhibited in the world.

COLLOQUY V.

SINCE my last interview with the Professor, I had taken several rambles in the hope of meeting him by the way. These were in the most secluded spots ; but he deigned not to discover himself to me. Often, I feared, he had resolved no longer to hold any converse with one so little calculated to enter into the workings of his exalted understanding—one so far estranged from that heavenly temperament of mind which he was accustomed to enjoy. I trembled to think of this as a cause of his neglect ; for where, if so, was my hope of his renewing our acquaintance ? I could not but think his object laudable, and that his intentions were to lead my thoughts and desires into an undefiled channel, where virtue and philosophy flow in uninterrupted purity. But why he had withheld his presence from me so long I could ill define. It was, perhaps, that my mind had not been in a proper mood to receive him. As he had a near connexion with Heaven, he was of course prompted by holy desires, and under the guidance of a holy Being. Thus reflecting, it was a natural question what had been the frame of my mind lately ? I taxed my thoughts, and reviewed the tone of my affections ; this self-examination shewed me they had been unusually lax, vain, and idle. Whence, then, was to be expected so high a boon as the

conversation, in personâ, of an inhabitant of the invisible world—one of such superior mental acquisitions and endowments as my visitor had evidenced during his occasional short abodes on this earth?

This retrospect satisfied me that I had not deserved so great a privilege, and it required but little philosophy to persuade myself that this was the chief reason my superhuman, or supernatural friend had been so sparing of his visits. Worldly events often occur, as blessings in disguise, to give the mind fresh and more virtuous inclinations: previously to this effect, they so assail man as to disturb his repose; watchful and anxious nights succeed days of perturbation and excitement. He knows not what it is to be at ease. There is an evil tormentor constantly haunting him; and whence does it come?—from the world with its subtile and engrossing vanities. It is from external causes that his peace is broken, from pride, and envy, and covetousness. These raise him enemies who use every scheme and every art to convey to his neighbours and friends unfavourable and unfair impressions of his character. The fawning of the lamb, the obsequiousness of the hypocrite, are too often exchanged for backbitings and revilings. How prominently do such ignoble assailants stand forward to cut short the comforts, and taint the best affections of man! To be unmoved by them is wisdom; but where is stoicism enough in any philosopher to check their growth, and feel not, physically or morally, the bitter effects they infuse? Whence proceeds the unhappiness of man more directly than from qualities of this kind, which exercise unbounded sway over the whole economy of human nature, blighting its prosperity, chilling the glow of amity, and separating man from man? Fearful and destructive is their authority. Draw them forth in all their nakedness

as they exist in each man, and in what hideous deformity would they not appear!—monsters without a redeeming attribute. Walk whithersoever one may, one cannot escape their evil consequences—tread wheresoever one will, they are sure to be encountered. They are like evil spirits, against the access of which there is no bar. Religion, modesty, and the whole host of virtuous inclinations are no safeguards: they will surmount every rampart, and accost every sentinel, every stranger, and every friend. Whoever ceases to feel the venom which their sting carries with them, is more than a philosopher—he is a Christian, who lives above the world, and is alone able to resist it. There are, however, seasons of rest to all men. In one of these seasons I took my usual walk. Now I found some relief, from the idea of prescience, of an Almighty Being ready to bend his eye towards every one whose heart is inclined towards him, and refuses to drink any longer the poisonous dregs of that bitter cup offered by the world. Seriously bent, I looked to the victory which the grave is destined to achieve, persuaded that it would one day bury in oblivion the violence of the human heart in its social and moral relations, and that the wound, which had been rankling with the poisonous influences of a vain, a deceitful, and a dishonest world, would be healed by a balm of everlasting efficacy. As was common with me, I wandered forth somewhat excited by thoughts of an imaginative cast, yet not divested of a due portion of reason, into the grounds of C. Herries, Esq., than which, to my eye, there are none more beautiful and picturesque in Lynmouth or its suburbs. They are a combination of nature and art. To do them justice by any description is impossible; they must be seen to be duly appreciated. The house is situated at the foot of a precipitous hill, or, more properly,

a cliff. These grounds occupy the whole of the valley of the West Lyn, which is a somewhat narrow defile, bounded on one side by the rocky and towering cliff before mentioned, and on the other by a luxuriantly wooded hill, upon the summit of which the village of Lynton is situated. Nothing can be more strikingly beautiful than the perfect contrast between these two hills, separated, as it were, by the little romantic valley through which the river forces its way to the sea from the higher ground in the distance. The brook runs nearly close to the house, from which it is separated by the principal walk, and a small verdant lawn, surrounded by fine evergreen and other shrubs. The chief point of attraction, however, is the river. Piles of rock, of large dimensions, which, from time to time, have fallen from the cliff above, form its bed, interrupting the continuous flow of this mountain stream. Sometimes it rushes impetuously over the huge stones—sometimes it is seen descending like a solid mass of crystal, overhung by the dark umbrageous wood. Rustic bridges are here and there thrown across it, conducting the tourist to particular spots where the scene possesses new features, or greater beauty. In the higher parts of the grounds are a hermitage and a summer-house, from whence the most romantic views of the grounds and the sea are seen. Proceeding up the valley by a path cut from the side of the rocky hill, the river assumes a bolder aspect, frequently presenting from one spot three or four little cascades; the masses of rock being here more abrupt and rugged, the course of the river is more torrentlike and impetuous. After heavy and long-continued rains there is a great swell; then the foam, the spray, and continuous bellowing of the stream in its rapid descent, have a beautiful effect. At the extremity of the valley, about half a mile from the sea, the

little path is abruptly terminated by a pile of rock which rises to a great height on either side. From a very narrow inlet between these rocks the river rushes down headlong, forming the most considerable fall in the valley. The wild and picturesque seclusion of this spot, the ceaseless fall of the torrent, the perpendicular rocks covered with ivy, the light and graceful foliage of the mountain-ash which grows here in great luxuriance, the distant sea, the thickly-wooded Lynton hill, the overhanging rocks which the side of the opposite precipice presents, together form a most lovely and sublime scene, to which my pen cannot do justice. Returning by the same path, there is presented a fine view of the channel, which seems almost covered with vessels voyaging to and from Bristol, together with the white cliffs and lofty hills of the Welch coast. Immediately before the tourist, and crouching, as it were, at the foot of the rocky cliff, which rises 700 feet above the level of the sea, appear the villa and grounds of Mr. Herries, with their smooth walks winding amidst the woods and shrubberies*. By means of a circuitous path, through a plantation of recent growth, a great portion of the cliff that yawns so fearfully over the deep-sunk dell, may be climbed. From this road the sea and part of Lynmouth and Lynton are seen to great advantage; while the villas which deck the opposite woody bank rather increase than diminish the beauty of the prospect. To me it is a scene of enchantment. Never tiring upon the eye, it loses nothing of the freshness of its loveliness from a constant acquaintance with it.

“ Ever charming, ever new,

“ When will the landscape tire the view ? ”

In storm or sunshine, in winter or summer, it pre-

* See Note B.

sents a variety and splendour ever fresh, ever welcome. Those who have had no opportunity of seeing this cliff, cannot form an adequate conception of the rugged boldness of its front. I have heard it remarked that it is not unlike a part of St. Helena. The rocks of St. Kilda are higher and more stupendous, but have not, perhaps, so fine an effect on the whole. On the highest point of the rock, and immediately at the edge of a projecting part, stands a little summer-house, from whence the prospect is magnificent. The terrific grandeur of this abrupt and rugged promontory, facing, yet receding from the sea beyond the usual distance, is well adapted to inspire proper notions of that Being in whom whatsoever is grand and sublime, formidable and noble, essentially and truly repose. Scarcely less, however, does the opposite hill covered with foliage, in the midst of which jutting rocks here and there raise their grey heads in splendid contrast, attract attention, and draw forth admiration. In my ramble there was an unusual calm and silence ; turning to view a magnificent object, I pondered—

When, lo ! a voice the slumb'ring silence broke ;
And as the strangely sad, prophetic sound
rose to my ear, I started. It was my unearthly visitor.

STEWART.

Why shrink you at a voice which comes to you in the tone of friendship, and auguring so much good ?

PHRENOLOGIST.

Fear for a moment scared me ; it seemed like an “echo which ancient fiction has ascribed to the misfortunes of a talkative nymph, whom Juno, in a rage, changed into a voice for having aroused her jealousy, and by the length

of her tales (an artifice employed in all times) prevented her fury."

STEWART.

But do you not know that the very paper which afforded you this information, has likewise declared that it often happens that the echo does not return the sound to the place where it originated—that the nymph does not always make her responses to him who addresses her—and that there have been occasions in which her voice was mistaken by those who heard it?—which may account for some marvellous stories, and those voices heard in the air, which Rome, built upon seven hills, has so often reckoned in the number of her prodigies. An echo is a reflected sound which vibrates on the ear ; but there is no body sonorous enough to impel my voice, which may be distinguished without any undulatory motions of the air. You were thinking of death, and the unrivalled splendour of that world to which death might introduce you. It is indeed a sad and solemn contemplation. The misgivings and waverings of the mind are omens of its weakness and incompleteness. We experience none of these falterings, no fallibilities, like you ; but enjoy all the luxuriousness of thought and imagination of a scarcely less than angelic intellect, without passion or impurity of any kind sullyng them.

You know not what a range
Our spirit takes, unconscious of a chain !

To us death is no loss. It

" Seems not a blank to me—a loss of all
" Those fond sensations—those enchanting dreams,
" Which cheat a toiling world from day to day,
" And form the whole of happiness it knows.
" Death is to me perfection, glory, triumph !"

Thomson.

PHRENOLOGIST.

Yet I, with all my frigid notions of philosophy, contemplate it with terror. The jaws of death form a spectacle at the sight of which all thinking and reflecting men, conscious of an eternity, fully persuaded of the truth of Scripture, must shrink. My fear is nearly equal to such of those philosophers to whom the idea was terrific. I sometimes desire the undaunted heroism and coolness of Hume, instead of the dread of Erasmus, Swift, and Johnson.

STEWART.

Depend upon it, Sir, this coolness of which you speak, on the part of Hume, was affected. No man so intellectual, no man possessing properties by nature which teach him to fear and hope instinctively, could die without some consciousness of an eternal existence of happiness or misery; and with this consciousness, there would be an intermixture of dread, harassing and fearful to the dying infidel. To every person whose faith does not lead him to trust in all that is revealed, there must be, at least, an uncertainty, a contrariety of things and appearances which he cannot reconcile. Would this suffer a man, possessed of reason, or any individual with a healthy mind, to live and die collected? It is to be suspected that a mind unaccustomed to waver, fixed, inflexibly, by infidel persuasions, is nothing less than insane. Nature herself teaches us to doubt, and nothing but the most perfect faith—or, contrariwise, insanity—can dissipate it. Satan himself has no power to extinguish every spark of it. In Voltaire it became, before he died, a flaming fire; it burst out so furiously as to engender a hope, at one time, of divine mercy being extended to him—a hope

which he had endeavoured through life to exclude from his breast. Fear is an inherent passion of the human mind. It is more natural to fear the dispensations of Providence than to acknowledge their usefulness. The blasts of the desert, the billows of the ocean, the storm and the tempest, are objects of terror. Bloomfield, the Suffolk poet, speaking of the doleful peals of thunder, of the accompanying hail, and flashes of lightning in all the fury of a ruthless storm, says that even

“ The frighten’d mastiff from his kennel flies,
“ And cringes at the door with piteous cries.
“ Where’s now the trifier ? Where the child of pride ?
“ These are the moments when the heart is tried.
“ Nor lives the man with conscience e’er so clear,
“ But feels a solemn, reverential fear.”

If these things awaken fear, how much more shall the idea of the bare possibility of the Scripture being true, and God appearing to us in all his majesty, either as an angry Judge, or as a reconciled Father ! In the former character the infidel must meet him !

“ A philosopher,” says Dr. Priestley, in one of his Prefaces, “ ought to be something greater and better than another man. The contemplation of the works of God should give a sublimity to his virtue—should expand his benevolence, extinguish every thing selfish, base, and mean in his nature—give a dignity to all his sentiments, and teach him to aspire to the moral perfections of the great Author of all things.” But this aspiration was not called forth in Hume. A blight had taken possession of his moral nature, and there was required something more than philosophy to wipe away the destroying and corroding insect :—a great man he was, but not a Christian ; nor is the simplicity of his style of composition, one of the least proofs of his greatness.

PHRENOLOGIST.

It is marvellous certainly, if not perfectly irrational, for a man to so abandon himself to sin, or see things in such a perverted light, as to feel assured that revelation is a mere bugbear, that there is no resurrection, and no probability of a future state of existence. It is incredible, under the constitution of our nature. We have faculties which as instinctively lead us to doubt as to believe, be it for good or for evil ; and I never will believe that a man can be assured, persuaded in his own mind, of the fallibility and utter inconsistency of every rule of faith founded on Divine government, and yet be in the possession of a healthy mind. I can easily imagine a man to leave this world without regret ; for what is life, that one should desire its preservation—or death, that one should fear its pain? And yet, for the infidel it were better that he never died—better that he was cast upon some isolated and desolate island for ever, where not so much as a sound, save the whistling wind, or the roaring sea, reached his ear, and nothing more varied than a barren waste met his eye.

STEWART.

This were a horrid existence; and it is to be wished that they whose names are not written in the book of life, should have nothing more miserable and wretched to endure. To be without the possibility of communicating with any creature—without a hope that any thing better than the fate you describe awaited one through everlasting ages—is a state which the mind cannot picture to itself without revolting at the sight. Even in our present condition, there is little that we wish to retain any

length of time. Though life is but as a span, a flying shadow, an ascending dew, it becomes irksome and toilsome.

PHRENOLOGIST.

Well would it be for the infidel if he could feelingly say with Shakspeare's Claudio—

“ Ah ! but to die, and go we know not where ! ”

STEWART.

In death itself there is nothing to be dreaded, for, as Garth has justly remarked,

“ E'er we can feel the fatal stroke 'tis o'er.”

Epicurus has rightly observed that death to us is nothing ; because when death is, we are not—and when we are, death is not. It is the event, and the uncertainty of that event. We are born to die ; death is the necessary consequence of life. The poet has said—

“ Then die, O mortal man ! for thou wert born.”

A great consolation is afforded to the dying in that they only are not its victims. “ Nothing,” says Seneca, “ is so melancholy a circumstance in human life, or so reconciles us to the thought of our death, as the reflection and prospect of one friend after another dropping round us ! Who would stand alone, the sole remaining ruin, the last tottering column of all the fabrick of friendship ; once so large, seemingly so strong, and yet so suddenly sunk and buried ? ”

PHRENOLOGIST.

There is a remarkable feature in man respecting the anticipation of death which is worthy of notice. It is

the perfect coolness and serenity with which he speaks of it in reference to others, without considering, meantime, that he also must undergo the penalty. Man talks as though every person were to die but himself. Is this a wise provision of Providence?

STEWART.

In such a light it must be viewed. Were man always portending the event as it affects himself, it would render him miserable, and disable him for the performance of his several duties.

PHRENOLOGIST.

I have an instinctive horror of an event about which there exists so much uncertainty; and this, surely, is not culpable, as fear may lead to reverence and love. It may incite us to be more scrupulously rigid in maintaining probity and virtue in our intercourse with man, and more honest and pious in our communion with God. Who can see all the preparations for the consignment of a body to the grave, and all the awful realities of grief and despair in dear and beloved friends, without being terrified, or appalled, or dismayed, and roused to sympathy and thought? The worldly-minded and the callous are but little affected by such scenes.

STEWART.

To such as these I would say,

“ Think you the soul when this life’s rattles cease,
“ Has nothing more of manly to succeed ?
“ Contrast the taste immortal, learn e’en now
“ To relish what alone subsists hereafter.”

Young.

I would exhort them not to suffer the vain boasting of

philosophy, nor the pride of knowledge, to engross their principal thoughts ; but to

“ Learn hence of mortal things how vain the boast ! ”

That philosophy which has for its object the consideration of mind, the immortal essence of man, and which, in the purity of a separated principle, is now addressing you, ghost-like and philosopher still, is a noble object. It was one that claimed my particular attention in my capacity of Professor of Moral Philosophy. At a former meeting you referred to the influence of Jeffrey's Critique upon Phrenology, which, I believe, had such an effect upon the public mind as to check the sale of Spurzheim's voluminous, and, if its principles can be relied on, able work ; but you seem to have forgotten the fatal blow which Dr. John Gordon aimed at the doctrine when it was first introduced into this country, in or about the year 1814. This attack was made through the medium of that popular and talented periodical, the Edinburgh Review ; and as a summary of it will shew the manner in which the whole attack was conducted, I will quote from it. Dr. Gordon says, “ We look upon the whole doctrines, taught by these two modern peripatetics (Drs. Gall and Spurzheim), anatomical, physiological, and physiognomical, as a piece of *thorough quackery* from beginning to end ; they are a collection of mere absurdities, without truth, connexion, or consistency, which nothing could have induced any man to have presented to the public, under pretence of instructing them, but absolute insanity, gross ignorance, or the most matchless assurance.”

PHRENOLOGIST.

This attack was not only unfair, it was virulent. Dr. Spurzheim answered it satisfactorily. The weight and

influence of this Review, which is supposed, as a matter of course, to countenance all that its contributors may think fit to allege, carried weight with this anti-phrenological article. It would have been but fair to ask Dr. Gordon whether he really understood the subject he undertook to criticize and condemn. His own article stands as a proof of his ignorance of a science, the propagation of which called forth his severe and unqualified criticism. Neither of the *peripatetics*, by which name he has been pleased, in ridicule, to designate the two great founders and promulgators of this doctrine, was either insane, grossly ignorant, or an impostor. Both possessed great disinterestedness, amiability, and talent. Of their erudition I am not able to speak explicitly ; but they were both liberally educated, and had each obtained the degree of Doctor of Medicine, which necessarily carries with it a notion of learning.

STEWART.

Taking it as a matter of course, that a contributor to a Review may be as liable to err as another man of equal abilities, and willing to allow that opinions propounded by such an organ have considerable influence over the public mind, every thing it may advance being commonly relied on with implicit faith, I see a disadvantage in any one literary periodical having unlimited power. It may be the source of the greatest evil as well as the greatest good. This Review has, I own, invariably shewn its determination to attempt the extirpation of every opinion, and to crush every project of the phrenological body. It certainly has succeeded in checking the progress of the science, but not in annihilating it. Against the anti-phrenological party, who were once very powerful in this kingdom, there has always stood forth a small party

against whom they could not entirely prevail. Had phrenology been, as Dr. Gordon asserts, anatomically, physiologically, and physiognomically wrong, it is a fair assumption to believe that its few votaries would have deserted it long ere this. 'Tis true there are some persons so fond of novelty, and of whatever excites curiosity, that no system, which carries with it a host of interesting associations, such as the fastidious and curious delight in, and such as phrenology doubtless comprises, is likely to be buried in total oblivion. If you could check the passion for novelty, and make your nation contented with the great privileges it enjoys, and, at the same time, carry religion into all your social compacts and political enterprises, your interests would be advanced, and your sources of happiness greatly augmented.

PHRENOLOGIST.

To this I readily assent. So far, however, as phrenology is concerned, the love of novelty has stimulated many persons to study it. New views of mind were required when Gall and Spurzheim shot forth their meteoric lights in the horizon of mental science. Now that I am conversant with phrenology, I grant that such views as were entertained by you and your school would not satisfy my appetite for a knowledge of the mental principle. To my mind the opinions of this school appear loaded with a metaphysical and dogmatical jargon which experience itself cannot account for. This Gall saw ; nor was Spurzheim less quick in perceiving it ; and while such uncertainty rested upon your theories, and you could not prove what you taught, and it was unreasonable to suppose that more demonstrative evidence rested somewhere, capable of being luminously brought forward, it was illiberal and unwise on the part of Dr.

Gordon to send forth his sweeping censures, drawing conclusions from his own statements in derision of a new philosophy which professed to be an improvement upon the old. Ere, too, he so wantonly attacked the founder and propounder of this new theory, he should have been not merely conversant with the theory itself, which was not the case, but he should have made himself well acquainted with the talents, and respectability, and temperaments of the men against whom he directed so poisoned an arrow. Follow these men through all their labours in maturing their system; observe their unwearied perseverance, their assiduity, their struggles to attain truth in competing with their rivals; view them dissecting the brain—and Spurzheim, in particular, with the hand of one who eagerly sought to discover a new constitution of things, respecting which nothing had yet been elicited, under the conviction that some great event depended on the result of his researches, and which, on being revealed, would forward the interests of mankind, and aid the promotion of truth.

STEWART.

Think you they were perfectly disinterested in their labours?

PHRENOLOGIST.

I know not what Spurzheim might have sacrificed in devoting his time so entirely to the establishment and promulgation of this doctrine. He became a disciple of Gall when a tutor in a private family at Vienna. His father was a farmer at Longvick, near Treves, on the Moselle. He was born in the year 1776, the 31st of December. With the view of being bred to the ministry, or the profession of Theology, he was sent, at a proper age, to Treves, an University of great celebrity.

From thence he was driven to Vienna, in 1799, by the war that then ravaged those parts. Dr. Gall was now settled at Vienna, as a physician, and lecturer on Phrenology. This course he pursued for about four years. Spurzheim, probably, first attended these lectures from curiosity, but ultimately he became a disciple ; I pretend not to say whether it was from the eloquence, force, energy, and persuasiveness of the lecturer, or the rationality and truth which his expositions conveyed. Gall appears to have made greater sacrifices than Spurzheim. At the expiration of these four years his doctrines were deemed dangerous, and he was prevented lecturing in the year 1805 by an "imperial interdict." The moral health of the Austrians was considered to be in danger. He was requested either to leave the city, or relinquish his lectures. He chose the former, though he felt some repugnance in obeying the proscription, and accordingly resigned his practice, which, it was reasonable to suppose, was likely to prove more lucrative than the pursuit of a new theory, the truth and utility of which had not yet been proved. Leaving Vienna, he visited many parts of the North of Europe, where he was well received. In these excursions he was accompanied by Spurzheim. In 1807 they reached Paris, where they presented to the Institute a paper descriptive or illustrative of some new features in the constitution of the brain. Here they diligently prosecuted their researches, and composed their phrenological work, entitled "The Anatomy and Physiology of the Nervous System in general, and of the Brain in particular ; with observations upon the possibility of ascertaining several intellectual and moral dispositions of men and animals, by the configuration of their heads:" 4 vols. folio, with an atlas of 100 plates. This work was not finished till 1819, owing, it is said, to some "dis-

agreement between the authors." Gall ultimately published it; and his friend, Prince Metternich, Austrian Minister at the French Court, engaged, I believe, to defray the expences.

STEWART.

Of the sincerity of the intentions of these men there can be no question. They were, I feel assured, benevolent and upright; nor have I any reason to doubt their abilities, further than that they appeared to uphold a doctrine which, at first, was considered to have few pretensions to truth. In other respects they had the character of being men of extensive information and great sagacity. Dr. Spurzheim published several works in England, which he first visited, I believe, in 1814, and continued to make this country his residence until 1832, with the exception of about eight years that he passed at Paris in the interval. These works, ten in number, on various subjects connected with his favourite study, are proofs of an ardent, powerful, and well-informed mind. I was not inattentive to the progress of this extraordinary man, though I refused my assent to his doctrine.

PHRENOLOGIST.

The works to which you allude are, "The new Physiognomical System;"—"Phrenology, or the Doctrine of the Mind;"—"Philosophical Principles of Phrenology;"—"Outlines of Phrenology;"—"Elementary Principles of Education;"—"Examination of the Objections made in Great Britain against Phrenology;"—"Observations on Insanity;"—"Illustrations on Phrenology in Connexion with the Study of Physiognomy;"—"A Catechism of Man;"—"The Anatomy of the Brain." Some of these works are elaborate, and indicative of deep research

and much acumen. The production he jointly composed with Gall, is, perhaps, the noblest monument of his talents; but he never discovered or displayed a more elevated or powerful intellect than his instructor. I have heard it said by a gentleman well acquainted with Spurzheim, that he was very amiable, communicative, and an agreeable companion. The peculiarity of his dialect gave an additional interest to his conversation, which was frequently humorous and witty.

STEWART.

Gall, I believe, was equally respected for private worth, and died much lamented by his particular friends and acquaintances.

PHRENOLOGIST.

Those who knew him best, esteemed him the most, and were greatly attached to him. He died in France at his country-house, Montronge, near Paris, in 1828. Spurzheim departed this life at Boston, in America, November 10th, 1832. He had left England but a few months previously, with a view of giving the Americans an insight into the fundamental principles of his doctrine. The remains of Gall repose in the burial-ground of Père la Chaise, between the tombs of Molière and La Fontaine. A funeral oration was delivered over his grave by three of his friends, Professor Broussais, Dr. Fossati, and Dr. Londe. Similar ceremonies were observed at the grave of Spurzheim, by Professor Jollin, and the Rev. Mr. Pierpoint, commemorative of his virtues, his zeal, and his talent.

STEWART.

The mortal remains of Gall repose in the greatest cemetery in the world; one in which the bodies of some

of the most illustrious heroes, and statesmen, and literary and scientific men in the universe are deposited. "The sojourner of three days in Paris is sure to see Père la Chaise as one of the most interesting wonders of the wonderful city. In a century or two the cemetery in the Harrow Road may resemble it. Time may enable England to compete with her great Rival in this matter, as she has done in most others; but trees do not grow great in a few summers, nor, indeed, do people die fast enough to throng the hundred acre burial-place, so as to make it picturesque in a few seasons. Père la Chaise at present stands alone in its gloomy interest—its associations of undying love and imperishable glory—its grandeur and its frippery—its simple green mounds and its large sepulchres of marble—a remarkable illustration of the French character—a strange blending of the little and the great."

PHRENOLOGIST.

Spurzheim made many improvements in the system of his master. He was a better anatomist, and did more for phrenology by proving that he had a fair anatomical groundwork whereon to rest his principles. He likewise gave new and more appropriate names to the organs, as time and experience developed their functions. Spurzheim, also, detected new organs, some of which, however, remain to this day somewhat doubtful. These are, Order, Eventuality, Inhabitiveness, Hopé, Time, Conscientiousness, Size, Marvellousness, and Weight or Resistance, altogether nine in number. His Lectures, in England, comprised a fund of information and anecdote. They were generally well attended, and Spurzheim succeeded in convincing some of his stanchest opponents of the truth of his system—some by the anatomical dis-

closures he made. In the presence of the first anatomists of Great Britain he dissected the brain, and had the satisfaction of hearing that he had done much for the improvement of this branch of medical study. Abernethy, and several others, confessed that they could offer no rational objection to his doctrine. Even at this early stage of its progress, it is admitted by those who did not readily consent to it, that it bore an air of plausibility, and an appearance of truth which it would be difficult to confute on any recognized principles.

STEWART.

In Scotland Spurzheim propounded his theory with almost unparalleled success. Hé saw the readiness with which the Scotch entered into his views, and the ability of the men who enlisted under his banner. He prognosticated, in consequence, that Scotland would be a kind of phrenological sun which should quicken and move the rest of the world. He looked upon that country as the great centre from whence should be spread the principles he had so zealously endeavoured to establish in England.

PHRENOLOGIST.

His prophecy has been in part fulfilled. In no country is phrenology better understood, or more ably elucidated. From none have such elaborate and scientific works on this subject been sent forth. Mr. George Combe, and his relative, Dr. Andrew Combe, stand foremost in the list of these disciples. The name of the former is well known throughout a great part of Europe in connexion with his able phrenological works.

STEWART.

Notwithstanding the prejudice I entertained against phrenology, I could not be insensible of one characteristic

feature in man which certainly goes to establish its truth. This feature is the size of the forehead. There is no fact, I think, better authenticated than that it is an indication of intellect. When capacious, wide, and high, there is usually a power of mind which has no equal or counterpart in a smaller conformation. However invalid and questionable your details may be considered, to this no attentive observer can offer a reasonable objection. It is one of your principles that size is an indicator of power ; it is another, that this part of the brain is the intellectual portion or lobe ; so far I am unable to controvert your position. Education, in all its various forms, may, I imagine, go far to supply the deficiency of size, as it tends to expand the faculties of the mind, and render them active, which is no more than Nature does when she favourably develops herself in the form of an expanded forehead.

PHRENOLOGIST.

If these principles can be supported upon demonstrative evidence—if even your own admission be rational and indisputable, in what a favourable position is not phrenology placed? Here we have testimony, provided by Nature herself, which is the strongest we can have, that a part of the whole, is at least true—i. e. that a large mass of brain is accompanied by a fuller manifestation of intellect, a greater amount of mental sagacity, than a small mass. Now this very principle forms a part of all our details ; without such a principle the details would be irrational. It is the life-spring of phrenology. Here is evidence that the more brain there is, the more mind there is ; and hence that the brain is the organ of the mind. This is a corollary necessarily arising out of the subject in question, and with it is conveyed a fact which the phreno-

logical societies of Europe may defy all their enemies to disprove. Long before I saw the legitimacy of any portion of the details, I felt certain that phrenologists had taken a station of which they could not easily be dispossessed. I was convinced that the structure they had reared was on a solid foundation, whatever the materials might be of which that structure was composed. I reflected long upon the system before I could divine its use, or perceive its beauties and excellencies. There was something about it to which my mind was not accustomed; and until the science was brought before my view in all its connexions and bearings, through the curiosity I felt to make myself acquainted with them, it was natural that wonder should precede admiration, and incredulity belief. Its exterior was unprepossessing before I could associate with it such a species of interest as the usefulness of the design, and the excellent arrangements of the interior were capable of affording. How much do not appearances in nature depend for their excellencies and beauties on the relative circumstances connected with them? Association is to the mind what a flower is to its branch. We water and admire the tree so far as it administers pleasure to the senses; without its fruits it would cease to interest. Ordinary features grow more pleasing to the sight as the affections are discovered to be warm, the intellect vigorous, and the disposition amiable. A locality, however unvaried and dreary, becomes attractive in proportion to the domestic or other happiness experienced there by the individual. But though phrenology failed to impress me favourably at first, I was willing to believe that, while the mind is so fertile in projecting schemes of general utility, there was little doubt of the designers having some laudable object in view, and that, although the building appeared so intricate, there were, at least, some architects

engaged in its formation, of whose abilities and superior understanding none could doubt.

STEWART.

It has been a common practice with artists, from time immemorial, to give the heads of superior personages a large forehead. The intent of this is either to give nobility to the countenance, or capacity to the mind. Since that nobility depends greatly on expression, which is derived exclusively from the characteristic bearing of the mind, and since this bearing is powerful in conformity to the capacity of that forehead, the argument resolves itself into the fact, that such a portraiture is an indication of an elevated intellect, be the object of the artist what it might.

PHRENOLOGIST.

Artists have ever been studiously careful in giving Christ, the perfection of man in physical development, a large and expanded forehead. This is just what the phrenologist would do; I do not say whether it would be with the same intention, *viz.* to indicate a capacious and full-grown mind.

STEWART.

It has been the endeavour of some artists to portray, by the chisel, the living God—Jehovah of the universe. This is profanation. To personate the Saviour is not indecorous, because he condescended to clothe himself in human flesh, and took upon himself the form of man. As such we know him; and as such it cannot be profane to represent him: but when human invention attempts to give form to one who may have no form; when it seeks to give us a notion of the Almighty, of whom not even

the highest soaring mind can form any adequate conception; when it assigns limits to one who is Illimitable, Omniscient, Infinite, how little must that artist be aware of the presumption of his efforts, how little imagine that his attempts are a mere mockery—feeble, impotent, impious! I would not that any man should ever think or speak of Jehovah without reverently pausing. The awe and reverence in which the Jews held his name, much more his person, should be kept in remembrance. They were not suffered to mention his name till they had arrived at the age of thirty. Till then it was supposed their minds were not sufficiently matured to address Him, or speak of Him with becoming submission, awe, devotion, and deep respect. In the present day it is often mentioned much less respectfully than the name of an earthly king, or even of an inferior person. When not used profanely, it is too frequently mentioned irreverently.

PHRENOLOGIST.

In the museum of the late Mr. Green, of Lichfield, there was, some years ago, an image of Jehovah supporting the mangled body of his Son, just taken down from the cross. The whole figure is supposed to have been originally intended to represent the Triune Jehovah. On the chin of the Almighty were the remains of a dove, designed, it is conceived, to be emblematic of the Holy Ghost. The principal figure presented a very majestic appearance, and was evidently a work of genius. Still, it could not be said to be the production of a man animated by a just sense of the relation he bore to the Being whom he thus irreverently treated*.

* See Gentleman's Magazine for 1788, Part I. page 9.

COLLOQUY VI.

PHRENOLOGIST.

ANATOMY, the parent of all sound physiological science, was little understood even by the brighter geniuses of the ancients; and human nature, which they, amidst all the ignorance and superstition that surrounded and guided them, sought much to understand, was in consequence comparatively unknown. The early Egyptians who practised medicine, amongst whom we may mention Thouth, Apis, and Serapis, were ignorant of anatomy. With the greatest skill they embalmed the human body, and thus preserved it entire in structure; but they considered it an offence to the gods they worshipped, to mutilate it by dissection. Under the heathen mythology, priests alone were permitted to inspect the entrails of animals slain for sacrifice, for the purpose of augury, and though founded on a very mistaken notion, were allowed this privilege exclusively. They were the only order of men who, in the darker ages of the world, practised the healing art; and being so remarkable in those days for their juggling and imposture, were the least fitted to destroy the delusion and superstition which affected less interested minds. So great was the prejudice against human dissection at one time, that for many years it was prohibited in some

parts of the world. Hippocrates, Democritus, Aristotle, and Rufus dissected brutes only, and by this method judged of the structure of the human body. The Ptolemies were almost the first persons in authority who permitted human bodies to be dissected.

STEWART.

The Ptolemies may, then, be considered the greatest promoters of medicine ; for without a knowledge of the structure of the human body, it is not to be expected that efficient means can be employed to remove any irregularity to which it may be subject. To these men the literary world also is greatly indebted. Till their time, the Egyptians were in comparative darkness in literature. For a long period previously, Egypt had been known for her skill in abstruse sciences ; but no accounts have ever reached European nations of her having been famed for that literary taste for which she afterwards became so renowned. The liberality of Ptolemy the Second induced philosophers and poets of celebrity to seek his patronage, and take cover under his wings. He had used every exertion to obtain all the manuscripts of any value, which he added to the library his father had formed at Alexandria. This library, at a more subsequent date, became celebrated for the great collection of books it contained, being said to have possessed seven hundred thousand volumes ; but they were ultimately destroyed by fire, when, there is reason to suppose, some of the noblest productions ever composed were lost to posterity. This Ptolemy was the patron of that second Homer, the son of the Byzantine Poetess, Myro. Under him also flourished Theocritus, Apollonius Rhodius, and many others, among whom were some tragic poets, the above Homer being not the least among them. The seven

brightest poets, Alexander, Philiscus, Lycophron, Sositheus, Æantides, Sosiphanes, and Homer, were called *Pleiades*.

PHRENOLOGIST.

This universal patronage was the only way to dissipate that darkness which had overspread the eastern world—a darkness that arose chiefly from a selfish and superstitious priesthood, who found it to their advantage to keep the world in ignorance, and to affect a knowledge in arts and sciences which they had not power to attain. This very spirit descended, in a shape more or less general, to the period when the art of printing was introduced. The learned thought learning would be derogatory, if the vulgar and humble in life were permitted to taste of its advantages; and for a long time it was deemed advisable by the high-born to be ignorant when these advantages became more universally enjoyed. Some of our own nobility would neither learn to read nor write. It was vulgar; nor were the Italians less illiberal and ignorant in this respect. Learning, however, was no longer to be confined to the Cloister and the Court; and so much was the pride of their frequenters hurt, that it was considered prudent to interdict the sale, if not the printing, of a work under a certain price, which was extravagant enough to prevent the rapid spread of literature among the humbler classes. But to revert to my subject. Under the Ptolemies, Herophilus and Erasistratus unbarred that door which led to a more correct knowledge of the human frame. So ardent were these men in the pursuit of anatomical and physiological information, that they were accused of having dissected living human subjects. It was not, however, until after the Christian era that the beautiful structure of the body

was thoroughly understood ; and certainly not until the latter part of the eighteenth century, that the brain, the most important part of that body, was dissected in such a manner as to develop its real constitution. This new discovery, the merits of which are claimed by Doctors Gall and Spurzheim, surpasses all others of an anatomical description. It has given to that comparative darkness and obscurity which attended the philosophy of mind a new light, and broken those shackles which chained us down to a habit of philosophizing too arid and too speculative. It is impossible to take a right view of physiology without a correct system of anatomy. In this case no species of mental philosophy or mental physiology can be correct and unexceptionable, which is not established upon just and proper views of anatomy—the construction of the brain. A physiological system of the brain would be necessarily false, says Spurzheim, were it in contradiction to its anatomical structure. Indeed, we have no reason to presume—so much is it a law of nature, that matter shall be the instrument of *all* finite operations—that a system of physiology, mental or vital, can be perfect without comprehending the material medium through which they are manifested ; and those who have gained the best information respecting the constitution of organic matter, in its development, its divisions, and its adaptations, will be the most likely to entertain legitimate views of its functional economy, which economy comprises the mental physiology spoken of. Therefore Gall and Spurzheim, whose discovery gave them an advantage in being correctly informed with regard to the structure of the brain—the seat and instrument of the mind—must have been the best able to form the most proper view of its physiology, the physiology of the mind. The original mode of dissection, and the opinions of anatomists as to

the structure of the brain, were certainly adverse to phrenology. One of the first circumstances that suggested the idea of the brain being composed of fibres was a case of hydrocephalus, or, as it is commonly termed, water in the head; when the whole mass of brain was destroyed, except some fibrous matter divided into several parts, and found to run in different directions towards the skull, the individual, prior to decease, still manifesting intellect. Upon this evidence, the dissection of the brain must, as a necessary consequence, have been conducted on a different plan. These fibres proved, beyond dispute, that the brain did not entirely consist of a homogeneous mass, as was previously supposed. The discovery was hailed with new acclamations of triumph by the few and zealous phrenologists then existing. It was found that these lines of fibre constituted the several organs now recognized by the phrenological world; and, like a morning star, they had the effect of guiding the pilgrim from a path which before was too intricate to be pursued with safety and with ease. As these fibres or organs are made to terminate at the surface of the brain, in such a variety of points as to occupy nearly the whole of the surface, it may be easily conceived that the mystery which hung over the science, as to the probability of different parts of the brain performing different functions, was thereby greatly lessened; and that, in fact, a phrenological system would be the inevitable consequence of such a discovery. The brain is composed of an infinite number of distinct parts. Those which fill the most important stations in this new science are, the cerebrum, the cerebellum, and medulla oblongata. The cerebrum, understood in general to comprise the brain, occupies the whole of the anterior, inferior, and superior parts of the head. It consists of convolutions or folds, and is divided into two sections, called hemispheres. In

these convolutions all the organs of intellect, sentiment, perception, and propensity, except amateness, lie. This organ exists in the cerebellum, which some anatomists have called the little brain; others, a mere appendage to the brain. It is about one-ninth less in size than the cerebrum in persons arrived at a mature age, and about a twelfth less in children. It occupies the posterior and lower part of the head. The medulla oblongata seems to be a continuation of the spinal marrow: it passes immediately before the cerebellum, and preserves a connexion between this part and the cerebrum. The hemispheres of the brain are, in every respect, alike in structure: one occupies the right, the other the left part of the head; and they perform the same functions. The brain is therefore considered as a double organ: between the two sections or hemispheres there is a membrane of firm texture, named the falciform process of the dura mater, which preserves the division. There is also a membrane that divides the cerebrum from the cerebellum; and this is called the tentorium membrane. Even Hippocrates allowed that the brain is double; and no anatomist since his time has presumed to doubt it. This circumstance is a very important feature in phrenology. It is from the medulla oblongata that the fibres seem to originate: they take different directions, and minister to different purposes. To adopt the simile of Mr. George Combe, an organ is like an inverted cone, with its apex in the medulla, and its base at the surface of the brain. The organ, as it proceeds from the medulla, is very small and narrow; towards the surface it gradually enlarges. These particular circumstances, so well adapted to give a solid foundation to phrenology, were overlooked or unknown by all anatomists who preceded Gall and Spurzheim. The former mode of dissecting the brain was by cutting or slicing it in a transverse manner, which was

the least likely mode of detecting the very delicate bundles of fibres contained in its substance. Excepting such an instance as that of hydrocephalus just mentioned, the phrenologist had no other means of discovering these several bundles than by tearing or dividing the brain with the finger, or some other blunt instrument, in the line of its fibres, and thus separating one mass from another: unless at least he resorted to chemical analysis, which is a process that has thrown much light upon this subject. Spurzheim, in particular, began by tracing these bundles to and from their origin; and at last knew from whence they sprung, what course they took, where they terminated, and what attended them. He sought not only for these things, but for the consistence, colour, and size of the bundles; and he proved that each bundle forms a different organ. He moreover discovered that the brain and nerves are composed of two kinds of matter; the cineritious, or grey and pulpy mass without apparent organization, noticed by all anatomists, and the fibrous matter in question. This cineritious matter varies a little in colour and consistence, and is very vascular. It has been regarded as a body of small blood-vessels, so vascular is it. Gall and Spurzheim looked upon it as the matrix of the nervous fibres—i. e. the organs. In these fibres there is a more perfect organization than what we perceive in the cineritious and softer substance. An exceedingly ingenious mode of argument is adopted by Spurzheim, to shew that the nervous or fibrous matter is produced from this softer substance, which is supposed to secrete a nervous fluid. "It is objected," he says, "that all organic parts are produced and nourished from the blood. This is true: it does not, however, always happen immediately, but also mediately. We accordingly find, that various organic parts take origin imme-

diately from a soft greyish substance, and only mediately from the circulating fluids. Plants spring from a soft substance. In trees, wherever a branch originates, it first happens that a certain quantity of greyish substance is deposited from the sap, and that there from this substance fibres arise. These fibres are next by one extremity brought into communication with the trunk, and by this means with the roots; and by the other extremity they form the branch. The new branch, therefore, is not the continuation of the inferior ligneous fibres, or of the roots—it is brought only into communication with them. This is also evident from the consideration that all the branches taken together would constitute a larger mass than the trunks or the roots. The mutual influence of the roots and branches is sufficiently explained by the communication of these parts; and therefore it is that the injuries of the roots do harm to the branches, and *vice versâ*." By an analogous mode of reasoning, several principles in phrenology may be explained upon the view here taken of the tree in its growth, and the communication and connexion of its several parts. The foetal brain possesses no fibre. It is composed of the cineritious matter: fibres, however, become gradually formed. The ganglia of worms, crustaceous and other animals, from whence nervous fibres arise, possess this grey substance. The bones of animals appear to be deposited from cartilage, the softer of the two substances. The nervous matter first detected in the brain of the foetus—and it is visible in certain parts sooner than it is in others—is always found to emanate from the cineritious mass. From these circumstances there is ample reason to conclude, that nerves, cerebral or not, originate in this mass. It is generally found that the quantity of fibre is in proportion to the cineritious matter. Spurzheim, in his

anatomy of the human brain, enters very fully into this subject. The view which he takes of it is of a most interesting as well as useful character. The difference of opinion that originally existed concerning the exact nature of the white and more perfectly organized substance, was very great. Those persons who thought that it resembled matter of a fibrous character—not understanding, perhaps, of what use it would be in the brain—advanced many specious arguments to account for it. Knowing comparatively nothing of the particular anatomical discovery which Spurzheim made, they found the utmost difficulty in assigning different organs to different functions ; although many rude attempts—rude, on account of the want of a legitimate application of the fibrous matter, and a thorough knowledge of its constitution in every particular—were made ; and thus no direct and self-evident conclusions were drawn. The mode of dissection pursued by anatomists was of itself sufficient to prevent the detection of this structure in those parts which are evidently composed of it, such as the pyramidal bundles, and the great commissure. The brain was supposed to consist solely of medullary matter—a name that excludes all idea of fibre. It is now divided into medullary and nervous matter, in order to distinguish the soft from the white, harder, and more perfectly organized substance—the fibres and organs. Dr. John Dryander, a native of Wetteran, in Hesse, referred, early in the sixteenth century, to several particulars connected with the medullary and cortical parts of the brain previously unknown. It appears that he was the first to point out many distinguishing marks between them. At a later period in the same century, Varolius, who discovered the Pons Varolii of the brain—so named after him for the discovery—gave that third grand division, the medulla oblongata. Another

very great mistake in the anatomical system of our own and foreign schools, was discovered by the new anatomy to consist in regarding the brain as the centre of the nervous system. Even to this day, notwithstanding the light which this anatomy has thrown upon the subject, the central mass is viewed, by every superficial reasoner at least, as a central point. There are many systems and pairs of nerves all having their own origin, while, at the same time, all are either directly or indirectly united. *Mallacarne*, who long preceded *Gall*, did not believe the nerves had a central point in the brain; and he was one of the first, if not the first, to promulgate this doctrine. The spinal marrow, which in all ages was deemed a prolongation of the brain, is now proved not to be so: nor is any one pair of nerves a prolongation of another pair. *Spurzheim*, in speaking of a difference in the external apparatus and internal structure of the nerves, and in contradiction to *Baron Cuvier*, whose opinion he is combating, says that there are five kinds of nerves. He subdivides each of these kinds: makes the first kind to preside over automatic life; the second over voluntary motion; the third over the functions of the five senses; the fourth over the moral feelings; and the fifth over the intellectual faculties. The nerves of the first kind, he says, are soft and grey, or whitish red; those of the second white and firm; those of the five external senses different from each other in consistence, colour, form, and texture; and those of the fourth and fifth, which constitute the nervous fibres spoken of, white and delicate. It is, moreover, believed, that every nerve has its origin in a certain quantity of cineritious substance. After this he has recourse to many forcible and ingenious arguments to prove that the internal structure of the nerves must be different, to account for the different physiological phe-

nomena which exist: and the means used by him to shew that the brain is not the central point of the nervous system, contradictory as they may be to all prior opinions, are both satisfactory and interesting. It is upon his anatomy—upon the grand and important features which he has detected in the cerebral structure, that many persons have been led to yield unqualified assent to the new science. Seeing that such an anatomy of the brain must unavoidably be attended with different results—that a different physiological system must be founded upon it—and that the structure of the brain cannot be in contradiction to its physiological principles, or *vice versâ*, it is impossible to arrive at any other conclusion than that which is favourable to phrenology. We may conclude from the foregoing observations, that there is a nerve for each of the various and different functions of automatic life, forming one kind of nerves: a nerve for each of the five external senses, forming a second kind: a nerve for voluntary motion, forming a third kind: and a bundle of nerves for each of the faculties of the mind, forming a fourth kind. We also learn, that these different kinds of nerves are different in their appearance and structure. It is further implied, that every nerve, and every bundle of nerves of each kind, which perform different functions in the body, are different in character, although none may be perceived. Functions evidently differ, while we are not able to discover any difference in the constitution of their respective organs. From the remarks already made, it may be likewise inferred, that while a bundle of nerves constitutes an organ of the brain, and is necessary for the manifestation of an intellectual faculty, only one nerve is required for the performance of those functions which are not intellectual. Why there should be a plurality of nerves required for the manifestation of benevolence, for

instance, and only one nerve for the manifestation of any vital faculty, it is impossible to say, unless it be that the development of this latter faculty requires a more simple organ, being in itself very simple, compared with that of benevolence, which produces such various degrees of action. The nerves of feeling and voluntary motion are single; but as there would be neither feeling nor voluntary motion without a brain, as it is the brain which experiences the consciousness of feeling, and the brain whence voluntary motion arises, or is propagated, and as no organs have as yet been discovered in the brain without forming bundles of nerves, we have no reason to presume that either feeling or voluntary motion is the product of a single nerve. There have not, however, as before stated, been any organs found in the brain exclusively devoted to the manifestation of these two functions. What are commonly called nerves of feeling and of motion, and which unquestionably are instrumental, the same as the ophthalmic and the olfactory nerves, do not emanate from the brain; therefore, the consciousness of feeling that is experienced in the brain, and the power of motion given by the brain, are received and administered through indirect sources. The brain has a great connexion with other nervous systems; greater, in fact, than those systems have with each other. By their instrumentality the mind manifests functions of which it would be otherwise incapable; but the nature of the laws of connexion is so extraordinary, so truly beyond the reach and depth of human comprehension, that every theory instituted with respect to it must be both speculative and inconclusive. According, says Spurzheim, to our anatomical principles, no nerve can be derived either from another nerve or from the brain. Every nerve has its own origin, and we call brain the nervous

mass which is joined to the nerves of motion and the five external senses, and by means of which the moral sentiments and intellectual faculties are manifested.

STEWART.

It is a favourite opinion of phrenologists that their new view of the brain, upon which you have now so fully dwelt, will open some avenue to the cure of insanities. If any thing could be done to diminish the increase of so wretched a malady in this highly-favoured country, a blessing would be induced of inconceivable extent; and if, when it occurs, it could be speedily eradicated by any physical or moral measures within the power of the phrenologist to supply, and such as have not yet been provided, phrenology would claim precedence in usefulness to any science of modern origin. The number of insane persons in England has been greatly augmented within the last twenty years: it has been magnified nearly threefold. In the year 1829 England alone possessed about 13,000 lunatics and idiots together. Lunatics are the most numerous, being about six to five; and it has been stated upon fair premises, that there is one out of every thousand of the English population afflicted with one or the other of these maladies.

PHRENOLOGIST.

Phrenologists have been in great hope of furnishing some new palliatives, if not specific remedies, for this affection, from the phrenological mine, which promises to yield so many materials for the benefit of mankind. It certainly appears that time and labour will produce much that they expect to find, yet not all that might be looked for. On some occasion enthusiasm outruns reason

and prudence, and I fear that the anticipations of some well-meaning phrenologists, who are over zealous in the cause they advocate, will eventually prove abortive. It is much to be desired that this should not be the event of anticipations founded on motives having benevolence for their object. Desirous as I am that every expectation should be realized which relates to the prospect of phrenology being of service in insanities, I confess that some misgivings have long taken possession of my mind so far as the extent of the anticipated usefulness is concerned. That the science is better calculated than any other to throw light upon the nature of this disease, in its various forms, there can be no doubt; but having done this, it has, perhaps, afforded all that we have reason to expect it will. One step towards finding a fit remedy for a disease, is to be acquainted with the features and nature of the disease itself; but there appears an impediment in the way of this branch of pathology which no sagacity, no discernment, and no perseverance in man seems equal to surmount. Not that his efforts have hitherto been useless, or that none are to be still persisted in; for there is a probability of some improvement in the remedial art, even here, being effected. But the prospect of finding remedial measures for mental maladies is less flattering and hopeful than is the case in those disorders which affect the vital functions.

STEWART.

Disorders of the mind are generally produced by moral causes, over which the physician has little or no controul. For this simple reason they must be more incurable. It is impossible to gain such possession of the mind of a maniac as to bring the reason into play, so that it may

act as a corrective of itself. All delusions are of the reason, by whatever cause they may be produced; and the difficulty of bringing it into a healthy state, when no physical cause is in operation, is almost tantamount to an impossibility, because the very quality that is diseased must be its own corrective.

PHRENOLOGIST.

True.—When the cause of insanity is moral, the delusion is always found to be more permanent than when it is physical. The reason is evident: physical defects may be removed by the art of the physician, and with them the evils they entail, an effect being removable with the cause which gives it birth. But in the removal of insanities, having external causes for their origin, our remedy rests with a quality that is, as you justly observe, to be its own corrective. One great object may be supposed to consist in removing the external causes; from this there is often but little advantage to be gained to the insane, as the effect, in such cases of madness, becomes independent of its cause. The mind, in this state, is not capable of forming any just estimate of probabilities or improbabilities, or the advantages or disadvantages attached to the removal of the object, the subject of its own delusion. Whatever remedies a moralist may find in this matter, would be equal, perhaps, to any suggested by the phrenologist. In phrenology there is this advantage. We are taught that each organ is the instrument of a certain faculty; and experience teaches us that this very faculty, exclusive of all others, may be deluded—in other words, insane. Phrenology also informs us that insanity of this faculty may proceed from derangement of its organ. It is, indeed, the opinion of all phrenologists, that all insanities are attended by a disordered state of the brain; this dis-

order constituting the proximate cause, whatever might have been the original or remote cause.

STEWART.

Metaphysicians tell us that disease cannot possibly occur to mind, because it is immaterial. This is rational. Mind itself can be the subject of no corruption. If its healthy manifestations require, for their exercise, a healthy instrument, it is reasonable and plausible to conjecture that an unhealthy condition of that instrument would be attended by an irregular exhibition of its own operations. We do not look for healthy bile from an unhealthy liver ; nor sweet and healthy exhalations from a putrid carcass.

PHRENOLOGIST.

For a more apt simile ; we scarcely dare hope to find good fruit on a good tree when situated in an ungenial and unwholesome clime. Mind is the tree—the brain the ungenial clime—the manifestations or delusions the fruit. In monomania, or partial insanities, we seldom find more than partial disorder of the brain : and, to the great satisfaction of the phrenologist, the very part of the brain said by him to manifest the faculty, which is so irregular in its operation as to cause the monomania, is that which is found disordered. Insanities occasionally exist without leaving any trace or examination after death of a deranged brain ; but there is the greatest reason to suppose that no irregularity of function in the animal economy, whether it be vital or mental, takes place without some lesion, some disorder of the organic parts. The most acute nervous diseases exist without any perceptible disorder of the nerve itself ; and unhealthy secretions are often deposited when no visible defect is found in the

organs whence they arise. Such is the peculiar character of the human frame, unaccountable to man. It is, nevertheless, taken for granted, by reasoning from analogy, that there is physical derangement at all times. Experience, as well as analogy, proves that it is commonly so, there being *generally* demonstrative evidence to this effect afforded.

STEWART.

If it can be proved that a partial insanity of the mind may be traced to a partial disease of the brain, the faculty deranged being virtually of that part of the brain which is declared by phrenologists to be its organ, there must be both usefulness and truth in phrenology:—usefulness, because it is desirable to know in what part of the head the cause of insanity is seated, and of what the nature of insanity consists—truth, because evidence in favour of phrenology is made palpable to the senses by means of the diseased structure.

PHRENOLOGIST.

The numerous testimonies of persons who have been witnesses of this corresponding disorder, and upon whose skill and veracity not a shadow of doubt rests, are enough to place all scruples, on this head, entirely at rest.—To quote the many instances in proof would be a labour not compensated for by the good that might be derived from it. I refer you to all writers on insanity, some of whom have depicted, in a lucid and perspicuous manner, the various states of the brain under various species of insanity. But clear as this view of the matter may appear, it is not so obvious that any physical means can

be supplied by the phrenologist for the alleviation and prevention of this malady. Time, it is true, may effect much. At present we know of no medicine that will affect one organ of the brain in particular; and should any experiment or chance happen to discover specific virtues in a medicine conducive to this end, it then remains to be discovered what particular effect that medicine has. If medicines could be found, the operative effects of which in certain organs were too palpable to be disputed, we certainly might look forward to a new era in that branch of physic to which insanities belong. The mode of operation would soon be known. An organ of the brain is under similar laws of vitality to other organs of the body. There is a constant supply and a constant waste—a constantly renewing process: circulation, deposition, secretion, absorption, are events uninterruptedly kept up. Instead of producing bile, or gastric juice, or saliva, it is instrumental in the production of mental action and emotion. It is therefore to be influenced by medicine, as a corrective or restorative, in the same manner as the organs for the secretion of bile or saliva; but such restoratives are not known. We are not, withal, without hope of their being eventually found. Where moral causes are in operation, external discipline would be as much required as the administration of physical remedies. Experience would likewise shew us, in all probability, that topical remedies may be effective, such as blisters and other applications directed to the seat whence the partial derangement of the mind proceeds. If any remedial process should happen to be, in course of time, successfully adopted on the principles of phrenology, of which there is some degree of probability, no reasonable person would any longer contend against the truth and usefulness of this science.

STEWART.

Granting all that the phrenologist would wish me to believe, we hardly dare suspect that such discoveries in medicine will be made. The contiguity of the brain's organs, if such there are—the close proximity of the several parts—the intimate alliance between them—the uniformity of the whole mass, scarcely leave us room to suppose that one medicine in particular would act upon one minute division, and another medicine on another division.

PHRENOLOGIST.

On the possibility of such discoveries being made I can offer nothing more than a conjectural theory; but that an organ, however intimately interwoven it may be with others, may be affected without those contiguous to it being operated upon in the same way, is indisputable. The nerves of sensation and motion run in the same sheath: they are affected differently, but it is mechanical only. We know of no medicine that will affect one in particular. The various systems of vessels, circulating, exhaling, secreting, and absorbing, are all intimately blended together, while each may be specifically influenced without the other being affected, or participating in a sensible degree in the effect wrought upon it. If there are different organs in the brain, each manifesting a different function, we suppose, as a matter of necessity, the economy of each to be different, and consequently liable to be affected differently. We perceive no essential difference, it is true, nor do we any between the nerve of motion and that of feeling. Experience teaches us that they have diversified functions, and

reason points at the probability of their being different in structure*.

* There is sometimes reason in madness. A poor maniac in Bedlam, on being questioned, ill-naturedly and tauntingly, why he was there, replied, "Because God has deprived me of a blessing which you never enjoyed." This was in the daily papers of the first year of this century.

COLLOQUY VII.

STEWART.

YOU say there is an organ of acquisitiveness, situated a little in front of the ear in a line with the angle of the eyebrow. Phrenology offers to the world but little advantage in this respect ; for we need not know that a certain part of the head is full or large, to know that the faculty exists. A coveting propensity—a desire to acquire and accumulate whatsoever may be regarded as property in the common acceptation of the term, is not only the ruling feature of this faculty, but of the world, and more particularly the civilized portion of it. The love of ease, of refinement, of voluptuousness in its great variety of characters, must, of course, make a great demand upon that source which is alone capable of supplying it. This partakes of every thing that relates to property. If we have not riches, we have not the means wherewith to obtain the much-desired objects which administer to our pleasures, forbidden or not. We love money, in general, in so far as it is able to satisfy our wants, which may be, and commonly are, of the most extravagant kind. This extravagance in our desires produces that rivalry between families and societies for pre-eminence, and all that ostentatiousness in persons who are not able to bear the expences which it incurs.

PHRENOLOGIST.

There must be something radically wrong in the mind, for such a bias to prevail. If a value were not set upon money which neither reason nor religion can warrant or approve, this desire of vain-glory would scarcely take possession of the world. We may love gorgeousness and splendour for their own sakes, for there is an innate faculty of the mind which delights in sublimity ; but were the affections pure, and the intellect wise, they would not be used to pamper to our lusts, and to excite that great degree of rivalry in the human breast which they so powerfully do. This rivalry, this wish to attain whatever is great in a worldly point of view, proceeds, of course, from pride and vanity. Money is required that it may minister to the ambitious and unruly longings of these faculties ; when man is humble, the *love* of money usually escapes him. He sees its use consists only in supplying whatsoever is necessary to satisfy our rational wants—that it cannot purchase wisdom nor piety. If he seek for worldly power and grandeur, and be subject to all the torments of an envious heart—for love of this kind of power and grandeur is sure to inspire both rivalry and envy—he must look for money.

STEWART.

By looking on money above its real and intrinsic value, an evil is entailed upon man to which we scarce dare assign any limits ; and if evil, then unhappiness, for a covetous desire can never purchase felicity. The use of property being overrated, of which pride is doubtless both the remote and essential cause, contributes in no inconsiderable degree to the ruin of a people. What-

soever money could provide, was with avidity sought after by the eastern nations in early days. They sought only for luxury, voluptuousness, gorgeousness, and power. They attained these things; and no sooner had they attained them, which they did almost to satiety, than spoliation and ruin spread forth their blighting wings, and swept all their overreachings from the face of the earth.

PHRENOLOGIST.

I have, Sir, always looked upon it as a sign of the most corrupt state of society, when the importance, and consequence, and intrinsic worth of a man is measured by the wealth he possesses. A man may possess nothing in common with his fellow-creatures in rank, in wisdom, or in any grace that really dignifies his species; he may be low in birth, and low in education, and low in principle, and without genius, and yet if he has money, and can live in splendour, he finds a passport to the highest circles. Whatever betokens riches is a sure avenue to the heart of man. Wherever there is a stream running to a golden land—it matters little what impurities flow in the under current—on that man will embark. The conciliating airs of the needy man to the rich, without respect to virtue or rank, as though wealth conferred all that was noble, is another evil in society which ought to be borne down. The pleasure experienced by the opulent in these tokens of reverence and courtesy is gratifying to the vanity; and the means which furnish such a source of homage, thus pleasing, are in consequence the more noticed. I say nothing of the degradation and littleness attending this supercilious homage; for the thing, to every mind elevated by sentiment and wisdom, speaks for itself. The indigent person, whose circum-

stances are not exactly known, may be on the most friendly footing with a wealthy man ; but the moment those circumstances are known, the doors of that man's house are, as it were, rudely closed against him. If received at all, it is with contemptuous effrontery, which is a source of annoyance to every high-minded individual, and one of contempt to the wise and virtuous. Well might a Roman satirist observe, " that poverty brings with it nothing harder for men to endure than the contempt to which it renders them subject." In that man's heart and affections the poor man's foot has no longer a resting-place ; because it cannot find security where poverty is scouted as a crime, and too odious to bear. But who would hope to walk where there was no good and solid foundation ? Who wishes to build his friendships on a hill from whence they may be blown by the first breath that announces poverty ? Who is mean enough, or unwise enough, to seek for the society of him who has no idol which he so fervently worships as money, and who is ready to throw aside all intercourse with that portion of the community who have none of the honour to confer which wealth confers ? I regret to have it in my power to affirm that the world teems with such characters. Experience urges me to say, that obsequiousness and superciliousness of the most grovelling nature, are conspicuous features in the history of man : religion seems the only corrective.

STEWART.

But I have often observed religious men as overreaching for this world's good as other men. Their professions of righteousness, their active philanthropy, their great patriotism, and, to all appearances, their virtue,

are evidences of their piety; while the desire of their lives to prefer and honour the rich, and to heap up riches, is so manifest, as to leave no doubt that money is with them a God, whom to invoke is pleasure, and whom to possess is gain.

PHRENOLOGIST.

Between motive and action, Sir, there is often an essential difference, a wide barrier, an awful gulf. The motives only of men are looked upon by the all-seeing eye; and if it be desirable to reach the motives, and see by what the actions of man are incited, phrenology affords us that advantage. Who is acquainted with the heart of man, and discovers no duplicity, no speciousness, no want of correspondence and concordance between motive and action? We have to question the motives of those men who assume the garb of religion, preserving a kind of consistency in their deportment by acting as though they were incited by holy desires, while they worship, with an idolatrous heart, the God of wealth—which is the Mammon of unrighteousness. Enough of this affected religion is observable in mankind to sicken the very heart. It is disgraceful to those who exercise it, and is more injurious to the Christian cause than it is possible for man to predicate. The desire of gain is selfishness, and selfishness is opposed to benevolence—one of the chief qualities of a Christian mind. Southey has justly observed, that “men are benevolent when they are not selfish: but while gain is the great object of pursuit, selfishness must ever be the uppermost feeling. I cannot dissemble from myself,” he further adds, “that it is the principle of our social system, and that it is awfully opposed to the spirit of Christianity.”

STEWART.

It is, Sir, quite true that nothing less than religion can act as an incentive to good and disinterested actions. I think that every action of man having the semblance of benevolence and virtue, is of questionable purity when the mind is so alienated from the Author of all good, as to find pleasure only in this world's possessions. Let me not be misunderstood. I have long been in the constant exercise of charity in all its forms, but I am not ignorant of the sources of corruption; and that is a poor philosophy, a mockery of charity, which commends actions that bear the appearance of honesty without having any pretensions to it. The ostentatious gifts of the public to charitable institutions, whose trumpets shall echo forth the name of the donor to every house, perhaps to distant lands, while the slightest pittance is withheld from deserving and obscure objects, who have no opportunity to announce publicly the relief that might be afforded them, shew how little man is guided in such disbursements of his wealth by purely benevolent intentions. "He who is charitable from ostentation, will never relieve distress in secret." Such gifts may do good to the institutions for whose benefit they may be meant, but none to the giver. Here good may come out of evil; but it is perhaps rather physical than moral. I doubt much whether the event arising from so selfish a source can be productive of any Christian benefit. I question if the kingdom of God is enlarged by it.

PHRENOLOGIST.

I am not satisfied with a man's actions till I know the promptings whence they spring. To this informa-

tion nothing can so truly assist me as phrenology, or religion, or a great and long course of intimacy. If a man have a good development, though destitute of religion, his motives will be purer than the motives of him who has a degrading or bad development. If he has religion, his motives, however impure by nature, will bear the complexion of honour and honesty. The action will be dictated by the motive—a religious one. Both will be virtuous. Close intimacy soon leads a wise man to the secret chambers of the heart. A studied course of deception, a course of life marked with all the art of an intriguing intellect, by the semblance of virtue, may act as a successful cheat for a longer period, but it seldom serves to blind the sagacious for any great length of time. Man cannot always cheat himself, or act a part which is contrary to his nature. There are periods of life when the innermost feelings will burst forth into light, and to these periods the intimate associate is introduced. There is no mistaking for ever an artful or dishonest man for the reverse of himself, when opportunities occur to see him in all those vicissitudes of life to which he is exposed by his intercourse with the world. The propensity to acquire wealth, to seek the society of the rich, is less marked, perhaps, than most other mean desires. It is deemed an honour to be wealthy, and there can, under such a circumstance, be no degradation in allying yourself to that in which wealth consists or rests. In these strictures, however, let me be supposed to allude only to the abuse of the faculty of acquisitiveness. The propensity to acquire is, when kept within due bounds, honourable and proper. It is an instinct implanted in our nature. It helps us to food and to raiment, essential requisites. It defends us against want. It provides for the contingencies which would press upon us in seasons

of dearth ; for it impels animals to lay up provisions for times when none could be procured. So far as money may be necessary to provide against want—so far, too, as it may be useful in furnishing means to defend our nation against the obtrusive operations and hostile menaces of another, it is commendable to give exercise to this faculty.

STEWART.

But do you not think that man may love property for its own sake—I mean independently of the power and splendour which it may yield ? We see the miser accumulating wealth, hoarding up riches without enjoying them, or even making any use or ostentatious display of them, carefully excluding, at the same time, from the public every idea of his being otherwise than an indigent person. What motive, think you, can prompt such a man ?

PHRENOLOGIST.

This disposition in man is akin to madness. We cannot fancy a rational being worshipping an idol which yields no gratification, save the advantage, or privilege, or opportunity afforded him of looking upon it. Money out of use, and never intended to be made useful—for some misers never see a probability of their stores being exhausted, nor even, perhaps, so much as lessened in their time—is dependent on a disordered state of the faculty of acquisitiveness. It exists to excess, without a generous impulse actuating it. Most misers, however, have power in view. It is pleasing to know that you can be powerful, and courted, and luxurious ; that you can enjoy all or any of the indulgences which money can supply, though, by some strange fatality, you do not think fit to

embrace the privileges it is able to confer. Some dread the possibility of want, which is a delusion when riches are in abundance, and inexhaustible in the life of their possessor with the limited calls made upon them, were he to live hundreds of years. Another looks forward to the possibility of enriching his posterity—of being the founder of an opulent family, and which may, through the channel of wealth, be conducted to rank and dignity. Whatever motive, however, actuates the human breast in acquiring a superabundance of wealth, unless it is meant to serve good and benevolent purposes, such as is consonant with Scripture, there is an evil of boundless extent for which the possessor has to answer.

STEWART.

As your object is moral improvement, to lessen the moral degeneracy and delinquencies of worldly men, we must not leave this prince of passions—this monster, without more fully exposing its speciousness, its hideousness, and its deformity. The Scriptures speak of it as the most prominent vice. It might have been the first-born of sins. Milton refers to it in these lines—

“ the least erected spirit that fell

“ From Heaven : for even in Heaven his looks and thoughts

“ Were always downward bent ; admiring more

“ The riches of Heaven’s pavement, trodden gold,

“ Than aught divine or holy else, engaged

“ In vision beatific.”

You have spoken of the uses of money—the necessity of its obtainment, which you have limited ; but you have forgotten that *riches* may be desired or coveted for the benefit they may confer in a benevolent point of view. There can be no sinfulness in the desire or possession of riches, so long as the object of the coveter and

possessor is to make a right application of them. If that object be selfish, it is at once an evil: if it be devoted to advancing the world in righteousness, in contributing to the relief of the distressed; in washing away the engrained stain of infidelity which is now polluting Adam's posterity, and in erasing the word *sin*, which is written in legible letters on every heart, be it in whatsoever characters it may, then it becomes a virtue of noble birth. In this application of acquisitiveness we perceive a more noble purpose and design than when it is confined chiefly to such an use as may be necessary to our subsistence, or in warding off the rapacious and hostile incursions of a foreign power. It is a mistake to condemn riches *as riches*. It is the concomitant evil, the inordinate desire manifesting itself in all forms of selfishness, that we should reprobate. Seeing the weakness of man, his liability to apply them to some unwise purposes, they are not to be desired. Man knows that to wealth belongs power; he knows that it may purchase every species of sensual gratification—every thing save talents and virtue, the two things least desired in a general point of view. The great evil is the power which wealth is made to carry with it: this is an evil belonging more particularly to the conventional forms of society. If the worldly advantages of wealth were less, the abuses would be diminished. Religion and virtue, however, must be held at a much higher price before the current value of this commodity, money, is reduced to its proper level. At present the idol of the world is selfishness; and in proportion as the most successful form of worshipping it is through the glitter of gold, so in proportion does Mammon take the place of godliness—vice, of piety. You cannot worship both God and Mammon. This idol is clothed in “purple and fine linen,” in a garb bespangled

with every form of cupidity ; and the only thing that qualifies you to approach it, or gives you access to all the privileges which an acquaintance with it confers, is *money* or *property*. To render that idol less attractive, to strip it of its alluring garments, lust must yield to probity, pride to humility. This false god must be broken down, and in its place erected the banner of the Creator, which nothing less than self-denial, and the other graces of Christianity, in which avarice takes no part, can be made to bear. Its removal depends entirely on the advance of practical virtue. This is the only radical remedy ; and, as an example, let me exhort you always to bear in mind that you have a graduated measure in covetousness, whereby you may measure the piety of man. If it be full, it is only to the exclusion of a better grain, which might have grown up, and yielded a rich and perpetual harvest.

PHRENOLOGIST.

The projects of a covetous man may be unlimited while money is the avenue to so many species of vice. There is no estimating the extent of the contemplated evil he may have in view ; for the very propensity is a root wherefrom may spring branches burdened with the fruitage of sin, in every possible shape. There are two actual forms of this propensity which we cannot mistake—one is the inclination to *acquire*, the other to *hoard*. The former need not necessarily be an evil, according to your own shewing : the latter must be. A man may acquire for godly purposes. It is, however, seldom so ; as his chief object in acquiring, without any desire to keep or hoard, is to pamper some dominant passion which cannot be gratified without the acquisition in question. See the numerous passions of man, the variety

of feelings which crave indulgence in an inordinate degree, and then see how diversified may be the objects of the individual seeking that lucre, by which such indulgence can be bought. In this case the faculty of acquisitiveness is made the slave of other propensities, in their lavish abuses. And in this mode of operation there may be comparatively less real indulgence afforded to the faculty itself, than where the exclusive bent is to keep as well as get. The desire to acquire, for the purpose of administering to some selfish passion—some prodigal, and ostentatious, and worldly project, is the greater evil of the two, as it is more openly and practically sinful. I recollect a gentleman requesting my opinion in regard to the extent of his acquisitiveness. A phrenologist had told him it was great: he felt persuaded, he said, it was not. I corroborated the opinion of the phrenologist. This did not satisfy my visitor, but induced him to affect a still greater abhorrence of the science than he before entertained. He alleged with some warmth, and evident disappointment, that thus far phrenology, in which he was inclined to believe, was defective and erroneous. He went on to say that no man gave more unsparingly than himself—that he disregarded money for its own sake—that, in fact, he had no desire to keep what he possessed, or to withhold what by industry he might have acquired.—“Of what use, Sir, allow me to ask, do you make of such talents? for recollect they were entrusted to you for high purposes. You may be lavish in your expenditure, distribute with a careless hand, but have you no selfish desire in view? If those contributions are not made with an intention to promote some good end, an end in which cupidity, in no form, takes a part, then, Sir, I am entitled, upon the authority of both Scripture and reason, to declare that the covetous pro-

pensity is dominant in you. It is not necessary you should be a miser, in order that you may be a lover of money. You are, perhaps, most indefatigable in pursuit of gain ; you leave no stone unturned if, under it, there may, peradventure, be found something in the shape of property. You see no beauty in what you discover in itself, but you look to the gratification it may furnish ; you love it not for its sake, but only for the ends it will provide. You are wise enough to know that money would be as useless as a clod of dirt, if it would not purchase something in the attainment of which you might experience delight. There is no merit in being free from the propensity to hoard what you never intend to make useful, and about the application of which you take no concern. Such a disposition treads closely on the heels of insanity. It is not attributable to capriciousness, but a truly disordered state of the mind.”—“ I cannot,” my visitor replied, “ disprove the propriety of your argument, and I am unprepared to defend myself against its force as applicable to my case. If I mistake not, the light in which you have viewed my character, upon the presumptive evidence afforded you by the conformation of my brain, is the light in which I really stand. I thought that the true test of an abused faculty of acquisitiveness was the desire to accumulate, to obtain riches, that gratification may arise from the possession of them, independently of the uses to which they may be applied. So far I was wrong in my conjecture respecting the functions of this faculty.”—My visitor left with a more favourable notion of phrenology, persuaded that if covetousness consisted in what I declared, he possessed it. The propensity to hoard is of rare occurrence. When it does exist, the epithet *miser* is very applicable. The propensity is truly a miserable one, bringing unhappiness

to the individual in whom it thus prevails. The parsimonious and avaricious man is a pitiful and degraded being. The prodigal, who spends his substance rashly, deserves no greater commiseration.

STEWART.

Covetousness—which is a prohibited use of that faculty in man which the Deity has implanted in his nature for wise purposes—is part and parcel of all nations. Irrespective of the good which may result from riches, man holds it as a crime if they cannot be commanded ; and as this kind of estimation is general, and as most men are anxious to avoid the imputation of being thus criminal, the love of money, without regard to use, is rendered universal : but sad is the condition of him upon whom the portals of the grave have closed, without the load of iniquity attached to this species of guilt being repented of. Riches are great, and, if not rightly applied, dangerous possessions. Man holds them by sufferance only : they are a loan entrusted to him for a specific purpose, and high is the rate of interest which the borrower is expected to pay. The goddess of fortune of the heathen world, on being congratulated on the gifts she bestowed on mortal man, has been made to say, “ *I give not—I lend at great interest.*” At the same time, she is said to have “ dipped the flowers and fruits she held in one hand into a cup of poison which she held in another.” This is truly emblematic of the evil of riches ; significant of the fact which experience attests, that they are not un-mixed with deleterious and destructive properties. “ It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven ;” in other words, for thus it may be interpreted, it is impossible for man who possesses and distributes only to

administer to his selfish 'cravings, to see the kingdom of God. How much more did the widow, with her mite, cast into the treasury, than the rich of their abundance! In charitable disbursements the Deity looks to the motive and the means—to the high bearing of the former—to the extent of the latter. The Saviour saw the prevalence of covetousness in man, and one object of his ministry was to expose it, and hold it up to censure; he, however, reprobated not the acquisition of wealth, but the inordinate love which accompanied it—not the possession, but its abuse.

PHRENOLOGIST.

It is evident, I think, that parsimony in pecuniary matters is less prevalent than a prodigal use of money. The present rules of society render it incumbent on every man to appear hospitable, whatever may be his real feelings. The greater evil is to be feared from lavish expenditures; because, in that case, the larger the expenditure is, the greater is the amount of evil it entails. I am now speaking, of course, of the misapplication of the means. It were more desirable and less criminal to withhold them, than that they should be made to purchase all kinds of sensuality at the risk of morality, of virtue, *of losing heaven*. Parsimony is, perhaps, more general than outward appearances would lead us to suspect. To some men money is as precious as their blood. They part with it with as little willingness and grace: they think nothing is dearer. To ask them for money is to ask for their life. "Without my god," we hear him ask, "whom should I invoke for happiness? and without happiness, in whatsoever it may be centred, what is life?" This is the argument of a niggardly disposition, a lover of this

world's goods. A parsimonious man must be avaricious, or he would give or distribute more freely ; if he did not wish to keep what he possessed, why should he be sparing of its distribution ? “ He may not be a dead sea, ever receiving, and never imparting ; but yet he may be as unlike the Nile when, overflowing its banks, it leaves a rich deposit on the neighbouring lands.”

STEWART.

If the propensity of acquisitiveness be as active as any other—its abuse drawing with it a degree of felicity such as is palatable to man in his sensual career—how much of that kind of happiness must that person lose who is not in a situation to gratify the various appetites which the power to acquire and spend affords ? The indigent man, without power to enrich himself, endures great privations ; his thirst may be great, and he has not the means to quench or allay it : but wretched is the state of a people when we discover that the more ample those means become, the more insatiable is the thirst—the more frequently it is appeased, the stronger it grows. This thirst assumes various forms ; its inclinations are capricious without losing any of their violence.

PHRENOLOGIST.

Theft is the result of covetousness. It arises from a too active state of the propensity. Whenever the love of money is dominant, it is to be feared dishonesty in pecuniary dealings will prevail. It may not be flagrantly palpable ; but with a capricious and avaricious mind, in which there can be no active check in the way of morality, what reason have we to suspect that dishonesty will not insidiously creep into our commercial and other dealings ? Where is the man, greedy of lucre, who can take a

retrospective view of his actions and thoughts, and say he is free from the stain of fraud? Is not every advantage taken of the inexperienced, the wealthy, the dissolute? To enumerate all the forms in which fraud may and does enter into our dealings would be impossible. Let such a man put the commandment, "Thou shalt not steal," in every supposable shape in which Providence would have us view it, and he will there see himself a thief, stripped of those outer garments by which he had concealed his designs from the world. The greedy man must be irreligious; and if irreligious, what security have we against his imposition? I fear to enter upon a topic in which no greater abuse exists in our social and business intercourses than in the over-grasping and over-craving systems which are, as by common consent, now adopted between man and man. When shall dishonesty cease while rapacity and avarice are constantly on the wing? When the organ of the faculty of acquisitiveness is full and large, and the moral organs are small, and the subject is not under the all-powerful and subduing influences of religion, I feel persuaded we may reckon upon the abuses to which it is liable, being prominent in that individual. My own observation conducts me to this inference. In a man who had this world's possessions in abundance, there would be less inducement for him to desire or defraud: to him, too, who had been carefully taught to ward against the prevailing vice of covetousness, or rather of that more active form of it, "theft," the admonition may prove a useful warning. These things, in conjunction with the strictness of legislative enactments to protect property, curb, if not the inclination, at least the actual commission of the crime. To shew the dominion of the covetous desire, let every restriction, legal, social, and moral with respect

to it, be removed, and then see with what demoniacal fury this monster, covetousness, would rage.

STEWART.

True. It is a fearful thing to contemplate the extent of rapacity that would then be manifest. But, Sir, there is one paramount evil in our educational system with regard to the coveting propensity. Children are taught carefully enough not to steal, in the ordinary acceptation of the term; but little is said of the diversified shapes in which this sad propensity may appear—little of the powerful dominion it exercises. The whole picture, with its various colourings, should be laid open to the gaze of the youthful eye, and the evil designs executed by the skilful artist, animadverted upon. It is a common system, indeed, to make riches appear as dews which it is necessary for the budding mind to imbibe ere it can come forth in those colours which alone are made dazzling and attractive to the world. What greater care need be taken than this, to open all those avenues of the soul which lead to the evils referred to? What more effectual method can we adopt to give gold an attractive glitter, than to shew that the world's goods depend upon it?

PHRENOLOGIST.

There is one radical and insufferable evil which I would not fail to notice in the conduct of some purse-proud individuals: it is the insolence which they often use towards the indigent. It has been justly observed that "Meanness is a medal whose reverse is insolence." In some countries tame elephants are suffered to roam at large, and, from their begging propensity, apt to beg from house to house. A species of retaliation adopted

by one of these sagacious animals on being *insulted* instead of relieved, is applicable to the subject in debate. The window of a tailor's shop being open, the elephant put in his trunk for some food. One of the men scratched the trunk with a needle, instead of complying with the wishes of the poor brute. The elephant passed on as though nothing had occurred; but being determined to avenge the insult, he went to a brook, filled his trunk with water, which we all know holds a large quantity, returned to the tailors, and sent the contents among them. To shew a pride of heart on account of wealth, is both weakness and insolence; and when that insolence is avowedly declared, it is sure to meet with that contempt or retaliation it so richly deserves. The humblest individual is often capable of making the haughtiness and insolence of the purse-proud a sport and a mockery. The English have the character of being the most money-loving people of any nation existing. If it be not so in reality, it is so in appearance; for our extensive commercial dealings, wherein money or capital is so essentially involved, make us, as it were, dealers in this commodity; and in proportion to the avidity for commerce, so is the appetite for money. The rebuke of Buonaparte, who called us a nation of shopkeepers, is an indirect attack upon our national covetousness. The French indeed are very severe upon the English for the godlike manner in which they worship wealth: and some of the French authors have cast a reproach upon us, which, in all its severity, is too true.

“ Let the greatest villain

“ That ever trod the earth's extended bound'ry,

“ That e'er disgraced the nature of a man,

“ Pass into England, and, if he has money,

“ He'll find a welcome.”

Virtue stands, if not the object of scorn, at least as a negative quality, if it be not tinselled with the trappings of gold. Respectability is another name for meanness, when attended by poverty. The moroseness and reservedness of the English nation are chiefly dependent on the calculative habitude of the national mind. Always eager for gain, it must be always planning, and experiencing the bitterness of every disappointment which, in the excess of its appetite for lucre, it must be constantly encountering. When shall this fiendish propensity be subdued? When will a nation, powerful in constitution, superior in religious advantages, and elevated in intellect, throw off a mantle which so disfigures it, and institute an antidote to check the virulent effects of so dangerous a poison? But "riches, that magnificent idol," says Barrow, "hath a temple in almost every house, and an altar in almost every heart."

STEWART.

There is another feature in the English character worth notice, and one that has, though indirectly, an immoral effect. With a curiosity proportioned only to the respect paid to wealth, the Englishman asks, when he wishes to gain some knowledge of a stranger, who and what he is?—which is, by common interpretation, meant to allude not to his qualities as a man of virtue, but to his station in life, and more frequently to the length of his purse. Here virtue, the only badge of true honour, the only immortal quality when placed by the side of birth and wealth, is lost sight of in the eagerness to ascertain whether distinctions more worldly and secular exist. How long shall riches be placed in competition with godliness, and find a throne where the nobler quality shall only find a footstool? Shall all ideas of virtuous wisdom

be for ever banished from the eyes of man, in order to make room for a lust so prolific and so pernicious? If the opulent man did but consider how large a portion of the homage paid to him was in consequence of his possessions, and not of any excellencies in himself, he might indeed feel how degraded his courtiers were in intellect, how mean his own nature, when his gold was reckoned more estimable and honourable than himself. No greater insult can be offered to a man than to be courted for his riches; and when we consider how few are sought for their own qualifications, for their own private and unobtrusive virtues, how seldom shall a man dare flatter himself with the illusive idea of his being the object of esteem and regard? The only test of friendship is poverty; and how many who are willing to proffer their tokens of cordiality in the day of prosperity, shall be now found to desert you? This desertion shews the moral depravity of the human heart—its alienation from every principle of rectitude. If you wish to measure the sincerity of an acquaintance, called a friend, become poor, and in proportion as that sincerity waxes cold *in consequence*, you have at once an insight into the sordidness of his nature—the meanness and unchristian tone of his character. The man who deserts you because you are become indigent, is not less to be despised than your calumniator. It is an insult to your feelings, and a test of your having been the dupe of an impostor, who stole from you, under the assumed garb of friendship, that which you might have more reasonably bestowed on a deserving object. How severe soever this stricture may be considered, it will be found true; and if true, one that deserves deep consideration. Birth and wealth are honourable only in a relative point of view. A mere name, a bit of gold, have no intrinsic value in themselves; and can never, with the man

of piety and wisdom, be objects of paramount interest. If he, who bears a noble name, be not of a noble nature, he degrades his title; and he who possesses riches without putting them out to interest in God's service, is in a situation which the meanest beggar need not envy. He puts one in mind of a person passing by the way-side, and seeing a fellow-creature fallen into a ditch, maimed and helpless, yet refuses to lend assistance.

PHRENOLOGIST.

Some of our greatest philosophers and poets have had a decided aversion to mercantile men, on account of their avarice. Among them we may mention Johnson, Burke, and the incomparable Chatterton. Burke's dislike was carried to a great excess. He thought *merchant* and *thief* synonymous terms. His antipathy to trades of all kinds was equal to that of the ancient Romans. In one of his parliament speeches he is known to have said,—“Do not talk to me of the liberality and patriotism of a merchant: his god is his gold—his country his invoice—his desk his altar—his ledger his bible—his church his exchange—and he has faith in none but his banker.” He never could separate the idea of commerce from that of exclusion, monopoly, and avarice. He saw that these men had it greatly in their power to benefit society by the vastness of their possessions; but he also saw that they were backward in using them to the extent they were desired. It has been observed, “if beneficence be not in a person's *will*, what imports it to mankind that it is in his *power*?” And yet we see how much more regard is generally paid to a worthless man of fortune, than to the most benevolent beggar that ever uttered one ineffectual blessing. This is also agreeable to Mr. Burke's thesis—

that the formidable idea of power affects more deeply than the most beautiful idea that can be conceived of moral virtue." The plodding industry of the money-getting man is often taken as a virtue ; but how often shall we not be able to trace it to that love of power which riches bring ? Some satirist has remarked, in allusion to this matter, that " worth means *wealth*, and wisdom the art of acquiring ;" and truly may it be often said that industry means avarice, and avarice theft. " What is the industry," says the immortal Cowper, in a letter to his friend Rowley, " of half the industrious men in the world but avarice ;" and again, " if you ask where they are to be placed who acquire much wealth in an honest way—you must be so good as to find them first, and then I'll answer the question." This remark is very severe ; yet if we probe the hearts of those who acquire, by labour, large possessions, selfishness and dishonesty of purpose in some way or another will generally be detected. The love of property is a very desirable propensity when confined to a proper sphere. It is an instinctive appetite, and intended for the highest purposes ; but it is instinctively prone to abuse. At a very early period of life, it has been observed whatever the hand grasps, is pertinaciously retained ; and that to arrest from an infant of six months the toy or bauble that it holds, would excite its most angry feelings and attendant tears. This early desire of possession, and obstinate resistance to its surrender, form a strongly-marked feature in the human character—this lust of appropriation is never extinguished : when inordinate, it constitutes theft and rapine for the acquirement, and the sordid practice of *hoarding*, with its consequent denial of all the decent comforts and gratification of life for its retention ; and as we advance in age, at which season our moral sensibilities

become blunted, the passion of avarice augments—

“ Like our shadows,
“ Our wishes lengthen as our sun declines,”

and the milder charities of our nature recede before that flagrant cupidity which the Roman poet has happily termed the “*Amor sceleratus habendi*.”

Chatterton, in alluding to the mercenary Bristolians, says—

“ Notions which disgrace
“ The boasted reason of the human race,
“ Bristol may keep her prudent maxims still—
“ I scorn her prudence, and I ever will.”

The “London,” of Johnson, a satirical poem, and his “Vanity of Human Wishes,” present fair specimens of the ideas he entertained of wealth being conceived more honourable than virtue, as they respectively stand in relation to the distorted eye of man. Through his other works are scattered various sentiments on this subject, with many strictures on so great a perversion of the moral and intellectual nature of mankind. The avaricious man is too often looked upon as a sagacious man. It is a pity that the criminality of avarice is not understood, when we should be the better able to see the barrier which divides it from wisdom.

STEWART.

Riches are not to be desired when we consider the power they exercise in warping the best affections of man. They form a fungus, from whence issues a deadly and rank poison on their being made the vehicle of licentiousness and luxury, instead of administering to the claims of charity. Let not the ostentatious flatter himself that his donations purchase for him a reward in heaven. His gifts may comfort him here in administering to his vanity, but

they become a greater condemnation in future.—“Let not your right hand know what your left hand doeth,” is a scriptural admonition, if not a positive command, to avoid giving but under purely disinterested and charitable motives. But to wave the evils attendant on covetousness, are you persuaded there is an innate faculty in man, giving him the desire to acquire?

PHRENOLOGIST.

This desire is a common principle of our nature, as I just now intimated. It is universal in the savage as well as the civilized man—in the infant as well as the adult it is dominant. From the time of Adam, the mind has sought for possessions—lands, cattle, and, in later periods, all kinds of merchandise, gold, and silver. I confess that the possession of property beyond what would content a savage, is necessary to afford such advantages as spring from civilized life. In this case, the propensity to covet more than what may be necessary to the existence and gratification of a savage, is required. Spurzheim, seeing the desire to acquire, or a coveting propensity in man as a natural element of his constitution, called it the faculty of covetousness. This was afterwards altered by Sir G. S. Mackenzie to “acquisitiveness;” a much more appropriate term to convey a proper idea of the economy of this propensity. Whatever propensity is necessary to man, and hence universally present in the human family, must be innate. Unabused, it proves a blessing—an exciter of most of the faculties which belong to man.

STEWART.

That there is a coveting desire in man no one can doubt; but is it instinctive? Might it not proceed from

a combination of circumstances unconnected with instinct of this nature? Our condition in life points out the necessity of supplies being made to satisfy the demands of appetite and other contingencies concerned with life, civilized or savage. Reason may discover this, and suggest a plan, meanwhile, for their provision. A proposition has been made to the effect that the desire of wealth, or the possession of property in any form, depends entirely on the capriciousness of the mind, it being required or sought after so far only as it may be wanted to administer to some feeling, such, for instance, as benevolence on one side, and vanity on another. I have known it said that an amiable mind wishes for power, that it may be able to bring into action its gratitude and liberality.

PHRENOLOGIST.

Reason has power to direct the distribution of whatever might be acquired and possessed. It may even so act upon the faculty as to stimulate it to exertion; but there is an instinctive appetite giving desire for the thing itself. In brutes this appetite is manifested without reason. In idiots, who look not forward to contingencies, whose reason, such at least as may exist, is entirely subservient to feeling, it is a hoarding propensity, and an appetite for property. They collect even what is not valuable, and have no idea of the value of what they do collect. In those persons who enjoy money for its own sake, a passion exists wherein neither reason, nor benevolence, nor any other faculty seems to have had the least influence. Its chief object is to obtain whatsoever relates to property, without regard to the uses or distributions to be made of it. How much soever, then, the appetite may be prompted by other feelings, certain it is an instinctive feeling exists which gives an appetite

for property, so far as it may be necessary to supply our absolute wants. Beyond this impulse I pretend not to say how much the desire of acquisition depends on the influence of other faculties. The attainment of riches is certainly rendered pleasant, and more vehement in proportion to the number of appetites we have to gratify: in this case it is greatly subservient to other feelings. A great activity of this passion produces dishonesty, if the moral feelings are low, and there exist no honest means or a desire to pursue those means by which it can be gratified. *But the strength of the passion is also regulated according to the size and constitution of its organ. Its abuses are great in proportion. This is an established fact, of which hundreds of proofs may be brought forward.*

COLLOQUY VIII.

THE County of Devon is proverbially known for the salubrity of its air, and the variety of its scenery. The pasture-like glens of the south, very highly fertilized, and bending their way to some magnificent river, are well contrasted with the bold and barren high lands of the north. In one extremity, nature has been most prodigal in giving abundant and luxuriant vegetation; in the other, sparing and comparatively unkind. These observations refer rather to the general features of the two divisions of the county, as they each present isolated spots of barrenness and fruitfulness. For variety and beauty we must seek the south; and if we wish for extensive views, nowhere to be had in the north, we must visit the heights of Dartmoor and Haldon. From hence the grandest of English scenery is to be seen. Some part of the latter mountainous tract was said, by George the Fourth, to command the most extensive and varied prospect in his dominions. The south of Devon has considerable advantage over the north, particularly from the succession of beautiful rivers to be met with along its coast. The Exe, the Teign, the Dart, and the Tamar, are too well known, or too often heard of, to need description. The Dart, from its serpentine course, and high banks covered with luxuriant foliage, and presenting

besides, here and there, in the most picturesque spots, a romantic village, or a noble mansion, gives us some of the most delightful and perfect ideas of river scenery. In one part of its course, at the mouth of a little rivulet, rapid because of the abruptness of its descent, may be seen growing to great perfection, amidst apple-trees, and at the door-way of a fisherman's cottage, that most interesting of all trees, the weeping willow. This tree, which is a native of the Levant, excites in us the most pensive reflections, as we remember the lamentations of the Jewish captives in a strange land—the bewailings of the daughters of Israel under the Babylonish captivity—"By the rivers of Babylon there we sat down, yea, we wept, when we remembered Zion ; we hanged our harps upon the *willows* in the midst of them." How truly beautiful and pathetic is this and the rest of the lamentation of these Israelitish people, torn from that city which was their paradise, their Zion, their "chief joy !" and how truly emblematic of weeping and grief is this tree, as we associate it in our mind with the pensive complaint of Jerusalem's children ! They that carried them captive required of them a song ; and they that wasted them required of them mirth, saying, "Sing us one of the songs of Zion ;" but the poor captives ask, "*How can we sing the Lord's song in a strange land ?*" The whole psalm presents a picture, in all the colourings and lineaments of which we feel a lively interest ; it calls up our pity, and, meantime, a remembrance of the memorable event which had been predicted, and which ultimately befel the once splendid and far-famed city over which they wept.

The introduction of this tree into England is attributed to one who excites in us a degree of interest almost equal to that which we feel for the daughters of Jerusalem, though of a somewhat different character. That person

is no less an individual than the immortal Pope, one of our most favourite of poets:—receiving a basket of figs from Turkey, he perceived that one of the twigs of which the basket was made was sprouting or budding; he put it in the garden at Twickenham, and had the satisfaction and pleasure to witness its growth.* It grew luxuriantly, and in a spot consecrated by the never-dying fame which Pope gained there, and from its association with scenes and occurrences which are pleasing to remember—with persons and things with whom are connected some of the most interesting topics in the annals of British history.

This tree, wherever situated, imparts a degree of interest to the scene; not merely for the associations it carries with it, but for the elegance and grace of its form—the bending, reclined, weeping-like attitude of its branches. It is a frequent inhabitant of the churchyard, “placed over tombs; and from its gracefully-drooping foliage, might almost be supposed to be weeping over the monument it decorates.” We often see it on the banks of lakes, fish-ponds, and bubbling streams. The water’s edge is, in fact, its most common site, “near some romantic foot-path bridge, which it half conceals; or some glassy pool over which it hangs its streaming foliage,

And dips

Its pendant boughs, stooping as if to drink.”

This is exactly the appearance of the tree at the mouth of the small stream which pours its contents into the

* Of the introduction of this tree, another account has been given. It is said to have been “introduced at the commencement of the last century by Mr. Vernon, a Turkey Merchant, who brought it with him from the banks of the Euphrates, and planted it at his seat in Twickenham Park.”—*Saturday Mag.*

River Dart, and at a spot particularly well calculated to estrange the mind of man from the world, and direct it to God, or at least to give him a notion of the happiness and contentment which might be made to reign in the hearts of the humble cottagers, over whose rude but clean habitation the willow bends its beautiful branches. Those who prefer the vortex of society, the din of the ball-room, and the adulation of the world, prefer it rather from ignorance of the sweet repose afforded to the conscience in retirement. The passions of envy and ostentation which sit enthroned in every heart, seeking its pleasures in the world, are here slumbering and superseded by feelings which awaken love and admiration. It is yet proper we should not all seek the same paths of enjoyment. If all sought the romantic glen, or the fertilized plain, or the river's bank, the world would stand still. Akenside has truly said—

“ With wise intent,
“ The hand of Nature on *peculiar* minds
“ Imprints a *different* bias.”

Not far from the situation of this spot, rendered beautiful and picturesque by the luxuriant willow, the rippling and rapid stream, and the fisherman's cottage close to the water's edge in front, and backed by a beautifully wooded hill, stand three mansions, remarkable for the excellence of their respective situations, and the fine and lovely prospects they command. One belongs to the family of Bastard, called Sharpham; the other to that of Studdy, called Watton Court, where there is a room of carved oak, executed in the year 1130; and the other, belonging to no person of distinction, is called Maisonnette. The latter mansion will long be recollected by some persons for having been the residence of a certain

Admiral, whom the late King, when Duke of Clarence, visited, and where he met with a lady, fair and beautiful, to whom it is said he made proposals, which were not accepted. This mansion and its surrounding scenery have afforded me some of the happiest hours to be found in a short life. In the habit of visiting the house during the time it was inhabited by a recent occupier, but who yet, to my sorrow, held it for a very limited period, I had an opportunity of enjoying the neighbouring beauties at sunrise, at sunset, at every period of the day under a summer's sky. Hither may one wander in quest of beauties

“ ——— that exalt the soul to solemn thought
“ And heavenly musing,”

until the eye tires with the perpetual feast it experiences, looking for a drearier land, or some less majestic and lovely scene, for the sake of a momentary relief. Diversity in scenery, as in every thing else, is desirable. We have no wish to live in a land where there is a perpetual bloom, and every thing is constantly emitting a beautiful fragrance. The mind, as at present constituted, looks for variety, and can find satisfaction only in changes and unevennesses. Where there is alternate weakness and strength, the mind is less sooner surfeited, and better able to trace by comparison all the lineaments by which that strength is put forth. Whatever is noble would cease to interest, if nothing but nobility were before us. Things are great and beautiful only by comparison; and if there were nothing to compare, the idea of greatness and beauty would cease to exist, and the mind be left destitute of one of the most essential auxiliaries of its happiness. It is thus with poets and poetry. The alternate luxuriance and barrenness of Dryden's verse

keep up an interest in the mind of the reader, while the perpetual sweetness, the constant harmony, the unvaried beauty, ease, and sound of Pope's tire and cloy. Yet, be Nature what she may, she is capable of directing us to her great Author, and giving to the mind that peace which it fails to gain from other sources.

“ Happy he,
“ Whom what he views of beautiful, or grand
“ In nature, from the broad majestic oak
“ To the green blade that twinkles in the sun,
“ Prompt with remembrance of a present God.”

Cowper.

Maisonnette is situated midway on the Dart's bank between Totness and Dartmouth, about four miles from Paington, and six from Torquay, now a watering place of great celebrity as a winter residence. The situation of Torquay is admirable. It stands chiefly on the face of a hill, which gradually slopes to the sea, commanding a southern aspect. It is now a place of considerable size, having been much frequented within the last few years. The houses are commodious, and so arranged as to command a prospect which presents some feature either of sublimity or beauty. The villas and grounds in the immediate neighbourhood are tastefully built and laid out, but usually small, and more or less delightfully situated. Torquay derives great advantage, in the way of scenery, from its beautiful Bay, in which Buonaparte was shortly anchored before his departure to St. Helena. It forms an almost complete semicircle; villages and towns here and there appear on its banks to give variety to the scene, and it is terminated by bold and abrupt headlands. The neighbourhood of Torquay is of a romantic character; that of Maisonnette—with its little village adjoining, called Stoke Gabriel, the inhabitants

in the rudest simplicity—of the pastoral. The morn brings in the low of the cattle, the crowing of the cock, the whistle of the ploughman, the song of the milkmaid. The gladness of rural life is every where heard, and every where seen, answering well to Gray's description—

The breezy call of incense-breathing morn,
The swallow twittering from her straw-built shed,
The cock's shrill clarion, and the echoing horn.

The simplicity of the people in this village is most strongly marked ; but they are happy. Virgil has said in his *Georgics*, in the latter part of the Second Book,

O fortunatos nimium, sua si bona nôrint
Agrícolas !

O happy, if he knew his happy state,
The swain !

Their intercourse with strangers is very trifling, being situated several miles from towns of any note. They are hence superstitious, and believe in many ghost-stories, which the remoteness of a place, and the ignorance of a rural people, have a tendency to favour and invent. The great house, as it is called (*Maisonnette*), is haunted, and the most frightful shrieks, and evident noises of supernatural birth, are heard by the villagers, who, afraid to proceed alone to the house when uninhabited, have congregated together to hear, if not to see, the cries of some earth-born victim returned to the spot whence its blood had been spilt, or its heart broken, by some merciless and unrelenting murderer. But the spirit seldom deigns to make his presence known to more than one person at a time. It is then, especially, that the bells ring, the piercing lamentations—such as those of a dying victim in the last struggles of a horrid death—are heard, that rumblings and rackets, as though the whole interior of the

house was in a commotion, are perceptible, or that the wretched spirit is ever seen, walking to some sequestered spot in groves and yards, then vanishing altogether from the sight. It is, perhaps, difficult to imagine the extent of credulity to which the minds of an ignorant and rural population are subject. Their fears have only to be excited, to make them believe in any thing. Imagination will supply the place of reality, and the senses themselves will be carried along in the deception, till they see or hear whatever fancy suggests. But superstition is of no particular age nor country. "When," says the Mirror, "we behold the Romans, wise and great as they were, regulating their conduct, in the most important affairs, by the accidental flight of birds; or, when threatened by some national calamity, creating a Dictator for the sole purpose of driving a nail into a door, in order to avert the impending judgment of Heaven, we are apt, according to the humour we are in, to smile at the folly, or to lament the weakness of human nature. The modern citizen of Rome, who thinks he can appease an offended Deity by creeping on his knees up the steps of St. Peter's so many times a day; or the pious Neapolitan, who imagines that carrying forth the relics of St. Januarius is sufficient to stop an eruption of Mount Vesuvius, are equally objects of pity with the good Roman who devoutly assisted at driving the nail into the temple of Jupiter Capitolinus. These things are more ridiculous than the belief in apparitions, which are sometimes so strongly impressed on the imagination as to have a lasting and beneficial effect. A young woman, in the service of a clergyman, told me she had seen an angelic spirit bending over the body of her master while in the attitude of prayer. She fell down senseless at the sight, and afterwards declared with such a vehemence and posi-

tiveness that she saw this supernatural agent, as to leave no doubt in the mind of the strength of the delusion under which she laboured. The fact of her being so alarmed as to faint, of her leaving her service immediately, and of her becoming soon afterwards a religious character in consequence, for the truth of which I can vouch, are evidences of the imagination having created such a being, of her vision being made a willing agent in the deception, and of the impression on her mind being strong and lasting. She had heard, perhaps, of ministering spirits—of their watching over men in prayer and supplication; she had in all probability been dwelling upon something of a marvellous nature, and, sitting alone at night, might have had her apprehensions excited and terrified, and thence made susceptible of delusion, which was brought into action by the sight of her master in the act of prayer, as she passed the door of the room in which he sat. Fear is the grand concocter of those delusive appearances which are susceptible to the unenlightened understanding. Indeed most, if not all, of the marvellous stories about visions among the higher circles may be traced to fear: even those rapid conversions from profligacy to a religious life, imputed to the appearance of some supernatural phenomenon, may be ascribed to a conscience awakened by the sense of guilt, and to the state of the body, and peculiarity of the situation or season at the time it took place. Fear had peopled this delightful mansion with one or more spirits; and fear even prevented its being readily let. At last it found a tenant who feared not the ghost, and, what was remarkable, after the testimony of a whole crowd of witnesses, never so much as heard or saw it. Rats there were in abundance, which were kind enough to ring the bells when the servants had just seated themselves comfortably

at supper, and too fond of fighting and gamboling about the mouldering walls, hollow enough to give echo to the noises they made. But whatever might be the inconveniences arising from a residence at this mansion—how great soever the number of hobgoblins, and the remoteness of the situation in which it stands might be, the occupier will be amply repaid in the endurance of them by the magnificent and lovely scenes that surround him. The front of the house commands an extensive view of the Dart in its serpentine course, and in the distance, on the opposite side, the little and rural village of Dittisham, which is surrounded by a hilly country most beautifully cultivated, and laid or mapped out in parcels, which are severally bounded by hedges. The luxuriance of the oak, gradually sloping down from the high ground to the water, is particularly fine about that part of the river in the locality of Maisonnnette and Sharpham. Near one of these pendant woods, rises, abruptly from the water's edge, a rock of large dimensions, grown hoary by age, and overhung by the rich green branches of some trees encircling it. No part of the river is more picturesque than this. What it gains in magnificence as it proceeds to the mouth, it loses in beauty. But it can scarcely be said to lose its beauty, and to be superseded entirely by that loftier quality, grandeur, at any spot. Its tortuous course, presenting at every bend some new scene, some diversified prospect, yet never meeting with tameness, renders it one of the most attractive of English rivers. From an elevated portion of the grounds, on which stands a summer-house, the river is seen to great effect; and a large inlet or lake of water opposite, forming a kind of arm to the river, grouped with the neighbouring scenery which is finely undulated, gives additional interest to this lovely spot. The view at high-water and sunset,

when there is alternate light and shade, and when the beams of the setting sun are reflected from the glassy, watery surface of those parts to which they are admitted by the defiles of land running to the west, is the most beautiful of any we gather in the course of the day. This summer-house is reached by a circuitous pathway, rendered dark by the thick foliage that overhangs it as far as the summit of the hill. No sooner does the dark leafy way terminate, than a splendid prospect of water and land, finely undulated and cultivated, breaks upon the eye. We gaze—we admire. The variety of the scene seems as if Nature were struggling to shew herself to the best advantage, in a space of limited extent; for the prospect is but a *parterre*. It is not that the scene surpasses, or even equals others either in sublimity or beauty, but that it is perfect of its *character*, and that character is peculiar. We cannot say with the poet, for it kindles no feeling of awe,

“ Welcome, kindred glooms !

“ Congenial horrors, hail !”

It is a mixture of beauties, with a shade of grandeur to heighten their effect. This height and its little summer-house, which are so situated as to command a view in every direction, have attracted me oftentimes in the day, and called forth some of my profoundest meditations.

“ Wisdom’s self

“ Oft seeks to sweet retired solitude ;

“ Where, with her best nurse, Contemplation,

“ She plumes her feathers, and lets grow her wings.”

But it was at eve that I most admired the spot, and that every thing calculated to tranquillize the mind stole upon my thoughts. It is not unpropitious to those flights of fancy in which poets indulge ; nor need ghosts slumber,

if credulity could aid the imagination in the creation of any thing that partakes of the marvellous. We have seen that credulity has proved itself so potent a deity as to supply the locality with a ghost—or, rather, the representative of some unhappy spirit, yet writhing under pangs caused by an unfeeling monster. The belief, if any such existence prevailed, how rude soever the population may be of those who harbour it, will yet trespass itself upon more enlightened minds occasionally: nor is he who is the least inclined to superstition, at all times able to resist the encroachments of ideas which have something like fiction and delusion for their basis. The contemplative mind, brought to a habit of philosophizing, is naturally forced into thoughts at periods which have an unreal as well as real character—thoughts occupied in improbabilities, and indulging in chimeras. To that man who gives himself up to such meditations, nature appears ten times more wonderful, and often kindles such enthusiasm, as to carry the mind into regions which have less of nature, and more that is ideal. The imagination once on the wing, wanders through illimitable space, touching worlds on its way of its own creation, till, by chance, it alights on one of the grossest superstition. If we narrowly trace the progress of some of our most ideal authors, we shall find them going from the most to the least probable of things, and catching at whatever is irrational, to give colour, variety, and life to their delineations. Reflecting, we see so much of the marvellous in Nature, in God, in Scripture, that we occasionally feel that whatever mind may suggest, is possibly true. We not only think

“ What worlds, or what vast regions, hold

“ Th’ immortal mind ;”

but we desire to know how they are peopled, and what are

the *privileges* of their inhabitants. We are carried on from one link to another, one merely less probable than the other, till at last the possibility of our surmises being true, gathers strength, and thus are we easily led into the the snare of superstition. The reality of ghosts is questioned, and reasonably so; there is yet only a great probability against it. The matter does not admit of demonstration. We have no direct authority for believing it is not so, though we have none to prove that it is. The proofs that are said to be afforded, are, in truth, no proofs. The vividness of the imagination, aided by the fear of that which is the object of its attention, is, at all times, able to account for any supernatural creations without the subsistence of any thing real; and so long as we can find a cause in the mind, so long are we at liberty to doubt the reality of the effect. But it is said there is no rule without exception; and why, I ask, may I not take advantage of that exception? Is it because ghosts are the most improbable of all appearances, that *one* should not make himself visible? If we cannot admit a haunting spirit, may we not admit a rational and comforting one? Be our admissible faculties what they may, I am too nearly allied for the present to one, to discard the notion of such phenomena being impossible, or of spirits being invisible to the sight of man. To-morrow I may think differently; but now it answers my purpose to think, not as my reason, but as my scheme impels me—not as my imagination suggests, but as my wish and purposes incline. Still, invisible spirits are most probably inhabitants of the earth. Socrates has taught us to doubt nothing invisible. “Every instrument,” he says, “employed by Heaven is *invisible*. The thunder is darted from on high; it dashes in pieces every thing it meets, but no one can *see* it fall—can *see* it strike—can

see it return. The winds are *invisible*, though we see well the ravages they every day commit, and feel their influence the moment they begin to blow. If there be any thing in man that partakes of the Divine nature, it is his soul: there can be no doubt that this is his directing, governing principle; nevertheless it is impossible to see it. From all this be instructed not to despise things *invisible*; be instructed to acknowledge their *powers* in their *effects*; and to honour the Deity."—Socrates, seeing the influence of invisible agency, was led to these reflections; and it were not difficult for such a man, philosopher as he was in morals, to embody those effects in some being which should appear visible. The Agent who gives direction and power to the storm and tempest, may possibly, for the sake of some purpose connected with his government, make invisible things visible. What, however, the Deity does not think fit to do, will, in imagination, be done by man; and thus we may make a Sir Thomas More, or a Dugald Stewart, in whose invisible existence we cannot, dare not doubt, appear in a tangible form of our own creation, and bring them down to earth to propound their own or our ideas. It is yet natural to suppose they like scenes which approach nearest in beauty and grandeur to their particular sphere, and that they should meet with persons who are best fitted to exchange thoughts with them. But seeing the subtilty of the human mind, and their as yet limited power to divine and fathom its movements, the selection they make for companions during their periodical sojourns in the land they have for a permanency left, may not, perchance, be one of the fittest and most desirable. Whether they are or are not capable of being deceived in this respect, it is scarcely possible to suspect them lying under any deception in the realm which belongs more especially to beings

of their order. Deceived they may *possibly* be—deceivers they cannot be. They are immaculate in thought, but not all-powerful in intellect. Such were the thoughts that trespassed themselves upon me as I visited the pleasure-grounds of Maisonnnette on which the summer-house is stationed ; and I had scarcely roused myself from my contemplative mood to take one more glance at the adjacent prospect of hill, dale, water, waving fields of corn, and beautiful woods, now dimly seen through the harbingers of night, than I beheld, moving gently from the bower leading to the mansion, a figure which at first was of doubtful appearance, but which grew more familiar to me as it approached : it was my most welcome of friends, Stewart.—“ Sir,” I cried, with mingled feelings of pleasure, agitation, and surprise, “ your presence is confined to no particular spot ; you——”

STEWART.

The north, south, east, and west, are alike to us. Wherever we can kindle joy, and aid the promulgation of truth, there we are. But we are not omnipotent, universal. When with you, I am nowhere else ; and my long absence is to be imputed to my having had other missions of importance to bear. Dealers in superstition may give a spirit credit for having a power to make his presence more general ; but his authority is confined. Infidels, however, seldom allow him any liberty or authority ; this because they do not believe, and yet, singular enough, they are some of the most superstitious of the earth.

PHRENOLOGIST.

In illustration of this a remarkable fact is just presented to me. It is in the recollection of some persons

that, in the year 1804, a lady of beauty, youth, and fortune, Mrs. Lee, was carried away by force from her house in London by two gentlemen named Gordon, one of whom was a clergyman. She had been separated from her husband some time. A trial ensued at Oxford; in the course of which it was acknowledged, by the lady herself, that on her road from London to Oxford, she drew from her bosom a camphor bag and locket, and threw them away, exclaiming meanwhile, "The charm is dissolved. This has preserved my virtue hitherto, but now welcome pleasure!"—This lady was a great sceptic in religious matters, making a boast of her philosophy.

STEWART.

Yes; her *philosophical* understanding had taught her to regret what true philosophy approves—to despise what it is *wisdom* to believe and love. Mark the bigotry of her superstition. She gave a power to a piece of camphor and a locket—it were perhaps of gold—which she had not faith to believe could be possessed by religion. Man is most industrious in fabricating something that will answer the purpose of religion. The superstition of this lady puts us in mind of the "ablutions of the Gentoos, the pilgrimages of the Mahometans, the severe fasts observed in the Greek Church," and a whole host of other follies. The world is not satisfied with the rule of conduct formed for its guidance by an infinite Being, but it must have one of its own, which is liable to continual perversion, error, and interruption. Here is a case in point. The virtue of this superstitious woman was propped up by a charm which remained inviolate just so long as no tempter advanced to dissolve it. The means by which such a notion is maintained, as that any thing, save religion, has virtue enough to ward off danger, is delusive; it proceeds from the grossest ignorance, and a

heart ready to bend to any inclination into which by accident it may be led. There is no morality in superstition of any kind ; but, on the contrary, most flagitious iniquity when a creature, of imaginary virtues, is set up to do what religion cannot. The antagonist of vice is virtue ; and virtue proceeds, not from any idle fancy or loose imagination, but from moral impressions, having their rise in God. We need something more than the inspiration of the Sibyl to give a right bearing to minds—to preserve unsullied the tendency of our thoughts and desires. Her charm must have been of a frail texture, to be dissolved, and made immature and ineffective, by the idea of that very gratification against the seductive influences of which it was supposed to render her safe, and preserve her immaculate. Frail indeed is every idea of virtue which springs from a selfish motive or principle ; wreck-like is that fancied security which has no higher safeguard than superstition—the grand pivot of the infidel, who would rather rest his faith and hope on any thing than the Bible and inspiration. “ See,” says Pascal, “ the absurdity of mankind. Many men have believed in the miracles of Vespasian, who have appeared to give no credit to those of Jesus Christ.” No persons are more credulous than such as avowedly reject Christianity. Her’s was human philosophy, which is erring ; not that divine philosophy which Milton, in his *Comus*, calls charming—

“ Not harsh and crabbed as dull fools suppose ;

“ But a perpetual feast of nectar’d sweets,

“ Where no crude surfeit reigns.”

PHRENOLOGIST.

While the civilized part of the world is disposed to infidelity, we need scarcely wonder at the disease infecting barbarians and savages. Among these tribes we yet

often find evident traces of spiritual-mindedness. The History of the Island of Madagascar, by Flacourt, presents us with a prayer used by the islanders, of so beautiful a description as to erase the impression for a moment of their being other than civilized to no uncommon extent. The prayer is as follows:—"O Eternal! have mercy upon me, because I am passing away:—O Infinite! because I am but a speck:—O Most Mighty! because I am weak:—O Source of Life! because I draw near to the grave:—O Omnipotent! because I am in darkness:—O All-bountiful! because I am poor:—O All-sufficient! because I am nothing." The contrasts in this prayer, between the attributes of God and the qualities of the supplicator, are of the most perfect character, and could not have been made by any other person than one conversant with the nature of Jehovah, and endowed with a considerable portion of intellect. There is a native impulse in man to good as well as evil. It is a pleasure and a profit to enquire into the former, but not into the latter. We know nothing of the origin of one, but we do of the other. God is the source of light, of love, of truth; but what is the source of darkness, of hatred, and of deception? We may place it in Lucifer and his tribe, the first who knew sin; but then we are incited to enquire, how came it in them? The subject is too mysterious for investigation; it amounts to evil even to enquire.

STEWART.

I doubt that. The enquiry is too apt to lead erring and finite reasoners into a species of speculative philosophy bordering on impiety. So far it is mischievous; but in all research of this nature, it should be the object of every person to keep steadily in view one grand and

undeviating principle—that God cannot be the author of evil. Reason is not, or ought not, to be made the sole distinguishing feature in man: there is a higher principle by which he is required to be actuated—this is religion, which will induce him to discard all convictions, founded on whatsoever course of reasoning they may be, engendering false notions of the Deity, who must be *infinitely good*. The enquiry is useless, perhaps; but I see no reason why it should be sinful. “Distinguished above other creatures,” says an elegant writer of the last century, “by the faculty of reason, and the superiority of his nature, man is, notwithstanding, the slave of prejudice and opinion, prone to error; and subject to continual delusion. Truth and science advance by slow degrees. One age destroys the labours of another; whilst conjecture and hypothesis supply the place of argument and demonstration. Nature performs her operations constantly before our eyes, and has furnished us with the means of tracing their causes and connections; but the mind, debased by indolence, or bewildered by superstition, regards these astonishing scenes with indifference, and considers all attempts to investigate *their causes as the effects of a presumptuous and daring impiety*.” If we once set up the principle, that it becomes sinful to trace the causes of the operations we daily witness in nature—and sin is one of these operations—we may go on till we see fallacy in every research, iniquity in every opinion. Whatever may be the tendency of such speculations, I see no error in man making himself acquainted with such human laws—and the tendency to sin is a law—as the extent of his knowledge, or the deepness of his research, will unfold. The condition of man is generally benefited by an acquisition of this kind.

PHRENOLOGIST.

I certainly think that every new species of information respecting the constitution of nature, is an avenue to some derivable good ; but it does not appear to me that the original cause or source of sin is in nature.

STEWART.

Then where shall we find it ? It is not in any part of the heavenly hierarchy. It must, then, either be in the earth, which is nature, or in hell, which is something below nature. It must be in man, or in Devil. It arose in the latter, but it is now become adopted into the family of the former ; and nature, supplied freely and constantly by the fountain, is become a stream of magnitude, whence issues every evil thought, every corrupt inclination. Every bubble is a token of its agitation, every ripple of its continued circulation. You have drunk freely of the fountain, and Satan has done all that the subtilty of his spirit could invent to disguise the waters, that they may drink sweet, and you be led on till the sweet turns to bitterness. In man himself you may find the source of all evil, which he possesses in common with the fallen angels. Look to the mind. Its actions teach you what the cause is, and where it is. Virtue does not live there as an ever-living ember. It is a mere occasional spark, surrounded by brighter lights which are continually burning, and those lights are sin.

PHRENOLOGIST.

One cause of sin is our ignorance of the laws of nature ; and, therefore, one reason of virtue being shut out from us, is the want of knowledge.

STEWART.

If you knew more of nature's laws, you would unquestionably know more of God's government, and thence have less excuse for infringing its rules ; but I doubt much whether, as the phrenologists suppose, man would be materially benefited, religiously speaking, by the acquisition. He sins against the knowledge he already possesses, and it is a pity he should have more to sin against. He is yet called upon to search, that it may redound to his good ; but it does not follow that he would make a proper use of the superior privileges in the way of knowledge he might acquire ; and if not, he would be worse off than he was before. One of the most radical causes of evil is passion exercised in all the violence of animal indulgence. Under this indulgence the higher sentiments of the soul are kept in subjection. Appetite has gained an ascendancy, and rules with despotic authority. The noblest energies of the mind, which are placed over instinctive lusts to controul and moderate their inclinations, are no longer appealed to as monitors, or trusted to as guardians.

PHRENOLOGIST.

Yet our passions are as much the sources of happiness and virtue as they are of misery and sin. This opinion is not only phrenological but Malthusian, and will stand the test of the most rigid scrutiny. Passions, or instinctive appetites, are *necessary* to man : they are inherent elements of the mind, and given, as Warburton has justly remarked, " to excite our activity in the pursuit of good." So far as they are inherent, they were created ; and, being created, must be good in nature. Whatever perversion

they are liable to, is the effect of over-indulgence. Adam, in his unspotted days, possessed every instinctive feeling that we do, only not to excess. A reasonable use of our feelings and passions, that is, such an use as God has assigned, carries with it no criminality. Their possession is an evidence of our Creator's kindness to us, instrumental as they are to our earthly felicities. Sweep away their excesses and abuses, and we leave man as spotless, as stainless as Adam was in his original nature, and yet deprive him of no one instinctive appetite which may be necessary either to his preservation or happiness. Passion is a virtue when kept within due bounds—a noble and essential feature in man, useful in animating the mind to deeds of valour, honour, and virtue. The rules of phrenology certainly throw light on this matter. The subject at least has elicited observations which bear with marked effect upon it; yet some of those observations may be drawn from sources independent of phrenology.

STEWART.

Doubtless they may. If you will tell me what inferences may not be deduced from common observation, reasoning, and experience, in matters apart from your science, that phrenology may be supposed to possess the exclusive liberty of deducing, it will afford information with which at present I am unacquainted. The tendencies of mind, the motives of action, which the phrenologist thinks he can divine or predicate better than most men, may certainly be understood without the help of your system; and as it is upon this predication that the chief usefulness of phrenology is made to rest, how short of *exclusive* excellence does it fall in this respect? You, the great friend of Chatterton, do not forget the perti-

ment and satirical lines he addresses to one of his friends, who is by the poet considered to have embraced new but wrong views of an old doctrine.

“ When you advance new systems, first unfold
 “ The various imperfections of the old ;
 “ Prove nature hitherto a gloomy night—
 “ You the first focus of primeval light.
 “ 'Tis not enough you think your system true ;
 “ The busy world would have you prove it too :
 “ Then, rising on the ruins of the rest,
 “ Plainly demonstrate your ideas best.
 “ Many are best ; one only can be right,
 “ Tho’ all had inspiration to indite.”

These lines apply with singular force, not only to the reverend gentleman to whom he wrote, but to the phrenologist.

PHRENOLOGIST.

They do. But we must not forget that what Chatterton advises Catcott to do, has been performed by the phrenologist. It is manifest, as I have already in part shewn, that the imperfections of the old system of philosophizing about mind are numerous—that they are now like the fragments of a mouldering castle, which is deserted for some newer and better building. The crusts of antiquity remain, but they are only emblems of a tottering and worn-out fabric, never to be revived. It was a grand principle with Bacon, that no just theory of nature can be formed without observation and experiment. These are our great auxiliaries. If so, where is the rationality of that system which is not erected on premises like these? If observation and experiment are the great beacons of truth, how comes it that your schoolmen—those, at least, with whom you *once* co-operated—should

have assumed, and not without considerable dogmatism, that they, without either of these means, have attained truth? Shall they, groping in the dark, find more than he who makes his researches as Bacon would direct, under more favourable auspices—the light of observation? On this subject I have already dwelt sufficiently long. It matters little to what our observations may lead, so that they lead to truth, so that they correspond with nature. Our first object in science is to prove that we have not strayed from Nature, or said more than strictly applies to her; and our second is, to shew how far our researches, our investigations, our discoveries, can be made useful and profitable. I believe phrenologists have done much for the first, and but little for the last. The utility of the science to any great extent is questionable, further than the necessity of knowing the economy of nature, which is always capable of exciting our admiration of the Deity, and drawing us closer to the thing most needful to our happiness and prosperity. We see no very practical utility in Geology and Astronomy, other than in this manner. So far as they relate to matters which concern nature, pointing out the mechanism of the heavens, and the structure and revolutions of the earth, they are interesting and useful. But they will not point out any new code of morals, open to our view a better system of education, give us greater facilities of procuring food, or furnish us with remedies that will prevent disease, or improve the social condition of man.

STEWART.

It appears, then, that you at last accede to my general proposition, that phrenology, whether true or false as far as its principles extend, is capable of no great degree of usefulness.

PHRENOLOGIST.

In part only. If it be desirable to fathom motive, amidst the deception which so universally prevails in man, phrenology offers itself as a great assistance. If even it should be found necessary to know how far the evil impulses of the mind are kept at bay by, or subservient to, religious impressions, phrenology affords us that knowledge. I can record a curious instance of this fact:—A Colonel in the East India Company's service, with whom I had no acquaintance till the previous evening, and of whom I had heard nothing save some general observations on his great benevolence and rigidly religious life, presented himself to me one morning, anxious that I should examine his head. I refused at first, upon the score of my inability, professing to understand nothing more than the theoretical part of the science, and not wishing, in fact, to engage in the practical part. He was too importunate, however, in his solicitations, for me to persist in my refusal without being pointedly rude. As an apology for his importunate manner, he said, "I have a son in Edinburgh, whose vices and irregularities of life are great, and who pleads excuse for his habitual indulgences, on the ground of his being so organized as to render it impossible for him to abandon his pursuits. He has been," he went on to say, "to a phrenologist, who tells him that he has certain propensities powerfully developed—propensities exactly corresponding with those which he has many years been in the habit of indulging; and now I am desirous of knowing, by having a practical examination made of my own head, whether there is any probable truth in the boy's statement. Your *ipse dixit* about the probability I shall not be satisfied with. I must have

the experiment."—On this I consented to do my best towards giving him satisfaction as to the truth of phrenology. The intellectual region I found well developed, the moral region comparatively small, the region of the propensities unusually large. It was altogether a very decided or marked conformation. Those of Approbation, Destructiveness, Firmness, and Amativeness were the fullest developed of the animal passions ; and they were so large as to leave no question in my mind that he had been actuated all through life in particular by these feelings. My first general observation was something to this effect : —“ Sir, had I not been told you were a religious man, I would not have believed it from your conformation ; but your head only confirms the truth of one position I have long maintained, and this is, that the organization has little to do with the influences of Divine grace. I doubt not the sincerity of your heart ; your many good actions, your religious zeal, prove you to be honest ; and the war between your natural passions and your holier desires, which are, as it were, superadded to your nature, must have been a powerful contest. Your nature, through the all-conquering power of the Deity, has yielded ; and where pride trampled, there is now humility—where apathy existed towards the distressed, there are now sympathy and compassion ; struggles for worldly honours are superseded by efforts to gain something more permanently glorious ; envyings and revellings have passed away ; and that proud obduracy which marked your original character—that love of distinction which animated you in war—that cruelty which you, without pain of conscience, committed—and that lust which you so inconsiderately indulged, have been brought in obedience to higher longings, and quelled in the vehemence of their tendencies.” There is one thing in particular worthy of

notice in this case. The organ of Combativeness was uncommonly small ; and I told the Colonel, an odd thing you will say to tell a soldier, that he had no courage. In regard to his courage, he said, " I have thrown myself into the heat of the battle when my limbs trembled with fear. The only thing that prompted me was love of glory ; but I always had the good fortune to conceal the cowardice of my nature. I was firm in my resolution to gain this ; but I had no firmness independent of it, to enable me to endure suffering, or encounter danger." He then told me of his amours, which were numerous and singular enough. The fickleness of his affections was too great, he said, to allow of any thing worthy the name of constancy, and his organ of Attachment was small ; but his determination to bring her a prey to his wishes whom he fancied, was such as could not well be withstood. " My affected heroism, my assumed courage," he said, " would win for me many a heart ; and when they failed, I was too indefatigable not to succeed." Such and many other particulars, amounting to fifteen different points, all of which the Colonel declared to be correct, were entered into concerning the character of this gentleman, who has since repented of the ostentation, the folly, and the pollution of his former life. He left me fully persuaded of the truth of phrenology ; nor was I the less inclined to think highly of the doctrine I advocated, so confirmative was the case before me of its validity. The Colonel asked for a pen and ink, wrote down all I had said, and promised to shew it to one person who knew him almost as well as he knew himself. Better he could not ; for that Divine light which shews forth the qualities of the natural man, had penetrated the Colonel's mind, and left him no room to question the strength and the multitude of his own infirmities.

STEWART.

This case certainly appears to be a corroboration of the truth of your science ; and, backed by others equally so, would leave little room for any one to doubt its correctness. But the propensities of both son and father, according as they did with the development of their brains, would lead to the conclusion that these passions were planted in their nature, over which they appeared to have but little controul, as far, that is, as their own capabilities served them. This would, agreeably to the notions of some persons, imply, that with such strong passions inherited by nature, they were not so responsible for their actions.

PHRENOLOGIST.

What inference soever may be drawn, the fact is evident, that in proportion to the size of an organ, so is the strength of the faculty to which it ministers. That we may not charge Nature with any harsh dealings towards us, in giving us propensities particularly prone to abuse, I refer you to the article on Fatalism, in my *Letters on Phrenology*, as well as other parts of the book, where the subject is casually and cursorily touched upon.

STEWART.

I shall be anxious to resume the thread of our discourse some future time. The subject will yet, perhaps, afford some stronger evidence than has already been adduced. The strongest proofs of the phrenological system having superseded the old system of mental philosophy, will be gathered from practical facts, *against the force of which persons cannot, with consistency, shut their eyes.*

With these words, on which particular emphasis was laid, the Professor glided away. I followed him to reply ; but his speed was such as to leave an impression of his being carried along by the wind, and he soon totally disappeared. His presence had illumined the spot where we stood ; for he was no sooner gone than I found myself in comparative darkness.

“ The star of eve was bright —— ; ”

but light I had not sufficient to find my way down the steep umbrageous road which led to the house—the haunted mansion

“ Of rude access, of prospect grand. ”

COLLOQUY IX.

STEWART.

AT our last interview you related a practical fact which bore forcibly upon the truth of your system. I then gave you to understand that evidence of this kind is such as will outweigh all other. Can the phrenological world supply a sufficiently large proportion of facts to satisfy an unprejudiced person of the truth, not merely of the principles, but of the details?

PHRENOLOGIST.

This is, indeed, a very pointed question. Whether all the details are correct we cannot say. Some of them are looked upon by the phrenologist himself as merely probable. The truth of the science would, in fact, suffer nothing from some degree of incorrectness in this respect. If a part of the whole be true—if a few organs, and the inferences they afford, be established, the rest being perfectly false and inconsistent—the basis, the foundation is good, though the building be not complete. If some of the details be sound, and the whole, of which those details consist, will not constitute a perfect science, it is clear that the subject may yield others capable of making up a perfect whole. Phrenology is an intricate system,

and its advocates would be more than human if they could build without some evidences of imperfection being traceable. Shall phrenology, in all its relative particulars, be supposed perfect, while every other science is imperfect? Astronomy has not yet arrived at its acme, nor has chemistry, nor has vital physiology—simply because all the phenomena of the heavens are not thoroughly comprehended, because all the elementary particles of matter, and the affinities between them are not known, and because the connexion between an organ and its first moving principle is not understood. We must not suffer opinions—opinions which it is evident no science, pure or mixed, can furnish or warrant—to prejudice us against that in whose cause they are propagated. Erroneous views are taken of Scripture and Sciences in general, and by their ablest supporters; yet none pretend to doubt either their authenticity or purity when divested of all the trammels which the finite mind, amid all its labours and anxiety to perfect, unavoidably entwines about them. Every scientific man, in whatever department he may move, occasionally makes errors, and applies the instruments placed in his hands injudiciously and erroneously: this does not prove, however, that the science he advocates is a baseless fabric, a mere fallacy. But they prove either one of two things, that he is not sufficiently conversant with the science, or that the science itself is imperfect. The phrenologist may err in some of his deductions, from a proper sphere of action not being yet assigned to every organ; or it may be, for I will not pretend to doubt it, from the science being yet in its infancy—yet faulty in some of the essential materials of which it is composed, to say nothing of the deductions which may be supposed to be afforded. But, admitting that all who differ in opinion with respect to the exact

capacity of this faculty, or the situation of that, cannot be right, I think there is no more than presumptive evidence, at least, that one or the other may not be so. We are only to question the perfectibility of that about which they differ ; and no phrenologist pretends to affirm that his science is perfect beyond improvement. He regards it as in its infancy, and waits for the combined efforts of many minds to make it more complete. He sees, by what is already presented, a beautiful and interesting country before him, the interior of which only waits to be explored by some auxiliary parties, equally anxious with himself to explore with zeal. The difference of opinion, therefore, among phrenologists themselves, a fact so readily brought forward by the anti-phrenological body, is no argument of the doctrine being untrue in principle, or in its chief elements. Different minds think differently, and particularly when there is room for the subject admitting of it, owing to intricacy and incompleteness.

STEWART.

Phrenology, in the whole, is generally regarded as chimerical, and its advocates as not a whit better than the astrologers and alchymists of old, who deluded the weaker part of mankind by their fallacy and arts. I do not mean to put your science on a footing with these absurd and preposterous speculations ; but I would mention the fact, that you and others may be stimulated to wipe away so odious, and certainly unfair, an imputation. If phrenology be true, it is decidedly a noble system, but the public must be satisfied of its truth ; then the strength of your party will be increased, and as there will be more labourers, the building will be sooner perfected. The phrenologist may not have been assailed by sound and

unanswerable arguments, by any inferences drawn from just premises, by facts carrying with them the force of truth, by legitimate and fair modes of reasoning ; but men do not *know* this. What appears ridiculous to them at a superficial view, will gain strength by the opinions of other parties, however specious and trivial those opinions may be. Men are too apt to take things for granted, if they at all tally with their own views of the subject ; and thus one semblance of error is heaped upon another, until a dark and thick cloud of prejudice is gathered and not easily dissipated.

PHRENOLOGIST.

With respect to phrenology being a true science, there can, I think, be no doubt ; and while this impression reigns in my mind, I shall deem it a kind of duty—a duty which every man owes to science—to persist in advocating it. If the advocacy should draw after it the ridicule of a certain party, I have the satisfaction of knowing that I have a host, a numerous concourse of facts to support me, *and that no man can prove that the main elements of the science are incorrect and fallacious.* These are consoling reflections. The subject is, too, strictly connected with the profession of which I am a member. It comprises, indeed, nothing more nor less than the structure and functions of the brain, the most important of the bodily organs. But I am led in part to believe that it is the true science of mind, from the following facts, some of which I have before noticed. In the first place, no metaphysician nor philosopher, ancient or modern, ever established any satisfactory or even reasonable system, giving us a just idea of the innate faculties of the mind, or so much as their mode of operation ; which leaves me at liberty to conclude that something is

defective in the premises upon which they have attempted to raise their theories. In the next place, it is quite evident that no spiritual action in man can take place but through the instrumentality of matter ; and it is proved, I think, by a long concatenation of circumstances, by reason and experience, that no one organ can be the instrument of different faculties, and produce infinitely different results. Shall the same organ give forth pride and humility ? Shall *one* faculty produce both benevolence and hatred ? If the brain were a single organ, and yet the organ of the mind, which most persons will be disposed to allow, it is the instrument of opposite properties, capable of working essentially different results ;—its force is complicated, though but a single implement ;—it can work in opposite ways, though it is of a nature that will not permit it to work in more than one.

STEWART.

It is quite evident, for I will assume it as being proved, that the brain, and that only, is the organ of the mind. I am likewise willing to believe and declare, that the mind has different innate properties, which are employed differently, and that the results emanating from them are, really and virtually, opposed in character and tendency. But the grand question at issue is, whether the *same* organ be able to perform such a variety of functions, or be made instrumental to the development of all these widely opposed faculties ?

PHRENOLOGIST.

Certainly not—at least, it cannot be proved ; nor can an analogous instance of the kind be found in nature. If not, it is then assumed that the brain has different

organs, and that they are as numerous as the faculties are different: this numerical proportion amounts to the number of the faculties, which are each dissimilar in nature. From reason we *deduce* this fact, and from observation and experience we *prove* it. Practical facts are the *proofs* "against the force of which," for I will not let your own words escape me, "persons cannot, with consistency, shut their eyes." Being assured that every function of the mind is the emanation of these faculties, singly or collectively, and that the brain is the material medium, what reasonable objection can there be to each faculty manifesting itself by different organs? It cannot be that the subject would lead to materialism; because one organ is as capable of materializing the mind as a hundred. Having arrived at this position, which is incontestibly true—proved I may say by ancient and modern philosophers, we have only to take one more step to lead us to the essence of phrenology, in regard to the existence of a multiplicity of organs. We have only to shew that what the brain cannot reasonably be supposed to do of itself, as a single, undivided, uncomplicated instrument, is done by means of a congeries of distinct instruments, dovetailed together, and assisting each other, like the parts of a complicated machine. I have said that this fact is deduced from reason, and that it is proved by observation. Can any one disprove it? Now, having built the fabric, though it is not in every respect yet complete, shall it not be made useful? I leave others to prove its utility, to apply and give it effect. Its usefulness is a secondary consideration with the public in general. They desire to know, to be satisfied whether there are any grounds for the conclusions at which phrenologists have arrived, but at which, it must nevertheless be confessed, they have too often jumped. Now—

STEWART.

Your arguments, Sir, are plausible, though not perhaps conclusive ; but I am unwilling to interrupt you further than this.

PHRENOLOGIST.

That cannot be deemed an interruption which brings with it any observation from Dugald Stewart. I was going on to say, that the constitution of the mind, as revealed by the phrenologist, is, above all others, the best calculated to shew man how wisely he is adapted to the external world—how well arranged the faculties of his mind are to obey the physical and moral laws of the universe—how fitted to fill that station which the Creator has designed for him—how significant of wisdom, goodness, and power ! It shews that all the faculties are of themselves good and useful, that their arrangement is both consistent and beautiful ; and that it is not the use, but the abuse, we are called upon to reprobate and disapprove. These are the views, I imagine, of Mr. Combe, when he says, “ Phrenology is the true science of man,” and implies, that without it man cannot understand nor conform to all the relations he bears to the external world. Although I am unable to shew that the science, as now framed, is imperfect to any great extent, there is no doubt of the degree of its utility being, at present, very limited ; and this limitation, it is feared, will long, if not always, exist. Were the principles ever so clearly established, there are some circumstances which will prevent such an use of them as shall be of practical benefit. Nevertheless, the chief objects to which the phrenologist supposes it may be applied, are education, insanity, legis-

lation, and odd as it may sound, in the choice of our wives, husbands, and servants—in fact, all with whom it may be found necessary to deal. If phrenology gives an insight into character as it really exists, stripped of art or deception, and if actions are specious enough to cover designs, the motives and principles of the mind, phrenology will be found particularly useful in the selection of friends, &c. in case, at least, the motives cannot be fathomed by other means, which may indisputably be done with tolerable accuracy by a sagacious man. There are yet many difficulties in the way of judging with certainty of the secret impelling power of the mind by phrenology; and it would be vain and idle for any person to attempt to decide, who was not thoroughly conversant with the practice as well as the theory; but it requires no small share of labour and attention, no trivial degree of accuracy of perception and combination, to attain thus much. It may be possible for a person, knowing the situation of the organs, to say which was large and which small, and hence judge of its activity; but of the extent, while it was subject to the controul of other organs, he could say nothing, unless acquainted with the influences of the organs in their various combinations: and he needs a regular scholastic discipline before he can arrive at this knowledge, even in an imperfect degree. It is at once a complicated system. The difficulties are not a little multiplied by the fact of the quality of the brain, a knowledge of which it is most difficult to gain, having considerable influence over the manifestations; yet so ingeniously arranged are the phrenological organs—so necessary and natural are the functions they are said to perform—so adapted are they to answer the purposes of life—and so certain is it that the phrenologist can, according to the present arrangement, and his notions of their respective

and relative functions, determine, with considerable precision, upon the intellectual, moral, and physical biasses of the mind, that we cannot fail to see a large share of beauty and consistency in the science; nor can we be unmindful of its practicability, uncertain as it may yet sometimes be, while the phrenologist is able to perform what he undertakes to perform. It is not much, not indeed enough for any useful purposes connected with life. It is still such as to leave no room to doubt he has some proper and authentic data to proceed upon. The inferences so generally correct, cannot be guesses; neither is he endowed with inspiration to form opinions which nothing less than that, or most direct evidence could possibly provide. But there is this evidence.

STEWART.

If so, and there as yet appears reason to believe it, phrenologists have not struggled in vain. The light in which you put the science is moderate and qualified, and you support your assertions by arguments carrying with them much plausibility, if not power; though it is very possible to argue well in a bad cause. The arguments both for and against phrenology are ingenious.

PHRENOLOGIST.

But those in favour of it are the most powerful, cogent, and elaborate. This I saw while yet a sceptic. It required no penetration to perceive that the anti-phrenologist was less powerful in combat than his antagonist, or that he was on less advantageous ground, and without equally good weapons.

STEWART.

Your opponents have yet attacked you at points which are evidently weak.

PHRENOLOGIST.

I grant it: but they are points which the phrenologist himself never considered strong. Even the inconsistencies of the earliest founder—inconsistencies long since wiped away—have been brought forward with the view of giving an unfair idea of the science as it now stands. How weak must be that cause wherein such means are resorted to! Besides, if the incongruities which attach themselves to the beginning of a science, be made objections to it when brought to comparative maturity, and when, in fact, those incongruities are no more recognized—if rather, a system, ultimately perfected, be ridiculous, because its projectors were unable to speak correctly of it, or because they placed it in an erroneous light, simply for want of experience, then every science, whatever it may be, is ridiculous, since every one at its origin, as is proved by the experience of after-ages, possessed but little of that genuine matter which may now recommend it to the world.

STEWART.

Of this there can be no doubt; and the futility of such a mode of opposition cannot be questioned. But you have facts, and these are better than all abstract reasoning, aiding and assisting as it is.

PHRENOLOGIST.

Yes, I remember some of the most decided. De Ville examined, in my presence, the head of a gentleman who

had not the power of distinguishing colours. He was a stranger to the phrenological lion. At the part of the eyebrow where the organ of colour is said to exist, there was an indentation :—De Ville told him, without hesitation, that this faculty was defective—that, in fact, he was unable to distinguish the differences between colours. A gentleman once presented himself to me who had the same kind of indentation and defectiveness. But these are only two instances among many of the existence of this organ. Facts, equally illustrative, are on record with respect to each of the other faculties, excepting three or four, about which there still remains considerable doubt. I will name a few others. A young lady, to whom I was a perfect stranger, was anxious to know if she had any particular intellectual talent. The organs of constructiveness and form were unusually large—the distance between the temples very wide, and the height of the forehead proportionate. I came to the conclusion that she had intellect enough to do almost what she pleased ; but that in any thing which required mechanical contrivance and invention, her abilities were powerful. The persons present confessed that her powers in this way were remarkable ; and they then related a whole catalogue of arts in which she excelled, confirming the justness of my conclusion. On my first visit to a family in Devonshire, who reside some distance in the country, I was welcomed thus by the lady—“I am so glad to see you ; but do tell us something about our children’s heads.”—“That boy,” I replied, pointing to him, “never forgets things nor persons he has once seen.”—“Yes,” he said, “I recollect seeing you at the Horticultural Meeting.”—I was then a perfect stranger to him and others in the room, which was crowded to suffocation, containing, at a rough estimate, three or four hundred persons. Though this fact

may not seem extraordinary, it nevertheless has a strong tendency to shew that the organ which gave him this faculty of recognition and recollection is established ; because the organ itself was particularly prominent, and his mother corroborated the truth of my remark in the most unqualified terms. The bridge of the nose was wide, the part of the forehead immediately above it raised, projecting, and the immediate surrounding level in the vicinity of eventuality and locality, likewise considerably elevated. He had a good local memory and remembrance of events. His facility in individualizing objects was uncommon ; the organ of individuality being the strongest marked of any. He was continually expressing a wish to be a soldier. His organs of self-esteem, love of approbation, and combativeness were large, and he would talk of the delight he should experience in travelling about in this capacity. The organ of locality, which, when largely developed, gives a travelling propensity and desire for fresh localities, was in him full. De Ville mentioned one instance in particular, in one of his lectures, relative to this organ. A gentleman had, in his hearing, been ridiculing phrenology, and, meantime, unsparing in his abuse of its advocates. De Ville boldly accosted him, humorously observing that, if he was not fond of phrenology, he was at least of travelling, and that a person could not be fond of every thing. The remark, if not in these words, was to the effect. The gentleman being a great traveller, was surprised at the justness of the observation, and begged to be informed how such a fact was ascertained. He was told that the organ of locality was too prominent to leave any doubt of his propensity. He then suffered De Ville to examine his head, wherein was discovered a fulness of the organ of inhabitiveness or concentrativeness, a faculty somewhat opposed to locality

in disposition, and the two opposing forces in this gentleman's mind were strong. He became a convert, and allowed a cast to be taken of his head.

STEWART.

Phrenologists may think much of every conversion of this kind. It not only enlists another advocate on their side, but it places their cause in the most advantageous position, in so far as it shews the world that the system is not a baseless fabric. Those who are disposed to ridicule, and whose prejudices are strong enough to defy all evidence, however strong, may not be moved ; but with the liberal mind, accustomed to admit the force of evidence, though it may be against his convictions, it will have due weight.

PHRENOLOGIST.

The obstinacy of the public mind, in refusing to yield assent to the clear and decided evidence adduced in behalf of phrenology, is almost unparalleled ; but, like a mound before a heavy swelling stream, it is now gradually giving way. The inundation of facts must in time break through the unfair barrier so long opposed to it. But I have yet a few other facts to record out of the host with which phrenology supplies us. I was once requested to examine the head of a lady, with whose character I was previously well acquainted. Persuaded I should find a conformation which she would not approve, it was not till repeated requests had been made that I consented. The lady was convinced she had organs of which I could not possibly know any thing ; and I was somewhat anxious and ready to make the examination, that I might be assured of her organization corresponding with the tone and inclinations

of her mind, which, in two particulars, were remarkably conspicuous. Penuriousness and vanity were the great leading traits of her character. As though conscious of her imperfections, or willing to close her eyes and understanding against them, which it would be the greatest mortification for her to believe she possessed, she exclaimed, as I was making the investigation, "The only faculties I have small, are Acquisitiveness and Love of Approbation."—"Indeed," I responded, "they are the only two you have large."—Though it had been previously understood that whatever I said contrary to her own persuasions should be set down to my ignorance, the declaration was never forgiven. It might not have been *wise* to say what I knew beforehand and what phrenology then confirmed, but it was *honest*.

STEWART.

What! do you make wisdom and honesty opposed to each other?

PHRENOLOGIST.

The wisdom of this world, for so you are to understand it, is not honesty. I was bound to tell the truth, not only for the sake of phrenology—not only according to the demand made upon me to do so by the lady herself; but it was incumbent on me in a moral point of view. To deceive her still more than she was already deceived, was not my place, nor could it be justly done. I knew the avenue to her heart, and could have found a ready admission; but *hypocrisy*, which you may compound into *wisdom* if you can, would not serve me so far. The least deserving of men are the most prosperous. They conform to the distorted rules of society—they minister to the

vanity of the world—they intrigue—they plot. A straightforward honest course is not the course of men: it is—and how sad is the affirmation, *the fact!*—adverse to fortune. I need not go farther than the medical profession. The most facetious and ignorant men, who will consent to humour the caprices of their patient, and use all the winning arts of conversation to captivate the fancy, and flatter the vanity, will thrive in their ignorance—that very thing against which it should be the object of the world to guard.

STEWART.

In this case you make the public more anxious for their whims to be fed, than their lives to be saved.

PHRENOLOGIST.

It is evidently so. You may recollect to have heard of the story of a certain physician in whom no evidences of superior skill were ever manifested—who was fond of his bottle; and who yet rose to considerable repute through an accidental, and by no means reputable circumstance. After waiting a long season without a patient, and without a fee, he was, through the intercession of a friend, opportunely, for so it happened, called in, late in the evening, to attend a certain lady of rank, whom he, tipsy himself, found in a state of intoxication. Unable to preserve his own balance as he reached for her Grace's pulse, he fell upon the bed, and in allusion to his own state, exclaimed "Drunk by G—!" The Duchess was not too insensible to notice this, and took it to be in allusion to herself. Fearful the doctor should mention the circumstance, she called upon him early the next morning, and begged as a favour he would not name the affair of her

having made too free with Bacchus, promising him every support. The doctor till now was ignorant of the nature of his patient's *complaint*. What he pronounced to be hysterics, or something he hardly knew what, he now found to have been drunkenness. His eyes were *now* open—his fortune was made. He promised to keep the matter a secret, especially as he was so *personally* interested in it ; nor until he had gained riches, and honour, and reputation, and even titles, did the grand secret ever escape him. The Duchess said she must drink ; of whose effects he was not in future to take any notice, in case he was called to see her ; “for,” added her Grace, “I must have my cordials.”—“Drink, Madam, drink, if you must,” was the reply of the *sagacious* doctor. Had he told her the habit would ruin her digestion, her mind, her body, she would, in all probability, have never sent for him again, but have got some one who would allow what she wished. If life were longer, talent and honesty might find their way ; but the reverse succeeds best for a period at least.

STEWART.

This is saying very little for the discernment of the world ; but experience justifies your assertion.

PHRENOLOGIST.

As far as the medical world is concerned, I can prove it. To one talented man in repute—and that is a man seldom found to descend to littlenesses and hypocrisies—there will be found twenty others who are the reverse : not that skilful, reading, thoughtful men, grasping with a giant mind other sciences as well as their own, are so scarce, but that they are not known, or not tried ; their

manners are, if not repulsive, at least not so *pleasant*, which is too often another name for littleness and hypocrisy, when the pecuniary interests of the *pleasant* gentleman are concerned. But when shall the public be taught to choose men for their talents, and be made to throw off that incubus which depresses the energies of the mind, and obliges them to yield to levities and sillinesses? When shall the grand object of medicine be made the primary object with the world?

STEWART.

Not till you have dispensed with the follies that beset the world—not till Reason has gained her lawful seat, and exercised her full dominion. The man whose knowledge extends over the largest empire—a knowledge not confined to one science—whose mind is so expanded as to seize all that it encounters, will reason with most propriety, and penetrate mysteries, and divine causes, to which the weaker mind will ever remain a stranger.

PHRENOLOGIST.

You would thus mean to imply, that the man whose knowledge is limited to one science—whose general information is trifling, must necessarily be imperfect even in that one thing, or, at all events, incapable of comprehending the complicated machinery of which that science consists. If so, I accord with you in every respect. If a man told me he knew his profession only, I should be inclined to reply—Then, Sir, you know nothing.

STEWART.

We will wave this digression, much as the stricture is called for. I am disposed, and I echo the sentiments

of the world, to hear other facts, if you ever call to mind any that carry with them a force equal to that which attends those you have already related. It is, however, too late to pursue the subject now. To-morrow we meet again. I appoint no time nor place. You will say I am rather a listener than a teacher, and in that capacity I choose to continue *for the present*. Farewell !

COLLOQUY X.

PHRENOLOGIST.

MAN, organically considered, is one of the noblest monuments of creative energy. Viewed in his earliest embryo state, we see him a confused mass of materials, yet with the principle of life, growth, maturity, decay, and death, which are natural to all organized substances. Viewed at a later period, even though yet in embryo, we behold an arrangement of parts, admirably and delicately constructed, and adapted to some such purposes as shall hereafter be, and as are yet by nature, indeed, assigned to it. The progress of the organization from its germ upwards may, with much propriety, be compared to the progress of a vegetable from the first expansion of the seed, to the complete development of its several parts. They are both organic substances, and subject to similar physical laws. With the assistance of the microscope, we are able to discover all the organs of a mature being, when the embryo is only a few days old. Sir Everard Home detected the brain at eight days; and there is no reason to suppose this at all impossible, when, in the animalcula, which is, at least, a thousandth part smaller, the microscope discovers a system of organs aptly adapted, though not perhaps so complicated. We know not,

indeed, that the very germ of the species does not possess all the organs perfect in their relations, and complete in their numbers. The essence from which all the organs spring is, at least, existent ; and of what is the essence composed, if not of parts and principles which are, sooner or later, brought into visible existence ? There is no doubt that an arrangement, incomplete as it may be, exists in every germ as well as in every seed. In the growth of a human being, from birth to maturity, we discover a beautiful adaptation in it to the design of Providence ; for as the child is called upon to exercise certain instincts and duties compatible with its situation in the many progressive stages of its existence, we find that the parts adapted to their performance are the most perfectly developed. For instance, we discover the tongue, stomach, liver, lungs, and alimentary canal perfect, though not arrived at their full size, from birth ; whereas the brain is yet a homogeneous mass, and not divisible into parts, to that perfect extent, at least, which we are able to trace in the visceral organs. From birth these organs are required to exercise the same functions as they are at maturity, or any period during the existence of the object ; but the brain is not so required, and, therefore, its organs are slower in their development. At maturity we are presented with a being complete in every part—a being which, after successive stages of growth, is now more fully adapted to be the instrument of all those avocations to which both nature and providence have called it. The bones, muscles, nerves, brain, and every member, in fact, as well as every relation which one member may bear to another, have each arrived at that period when, agreeably to the constitution of human nature, all shall be fully developed. If there be any exception to this, it is with the brain, which commonly makes some advancement in growth, its several

organs becoming more complete after this period; but not, perhaps, independently of the observance of a certain law, that of its being exercised to a greater extent.

It is a law in the animal economy, that, as a part is exercised, it shall increase in size; and this law holds good with respect to the brain, and especially so with the muscle. The law, however, is not confined to these, but extends itself through the whole congeries of organs. It is limited in its operations on some occasions, so far as all organs are not capable of being equally exercised.

Now, the human frame has received from its Creator a certain constitution, a definite character—that is, all human beings have, in their organic developments, been cast in the same mould, with the exception of some slight disproportions in the relative sizes of different members. These disproportions, infinitely varied as they are in the human family, constituting those differences which distinguish one man from another, never deviate to such an extent as to bear an impression of their not having been cast in the one universal mould, which would sacrifice the identity of the species. The disproportions of which I speak are no infringement of that established law which preserves the identity of the species. It is, indeed, as much a law that difference should exist in the relative size of organs, so as to give every man an organic character peculiarly his own, by which he may be distinguished from his fellows, as that a certain standard of character should run through, or be preserved throughout the whole chain of the human family. It was evidently the design of Providence that these disproportions should exist, and that design must necessarily be accompanied by a law, which is universal in its operation. We discover infinite wisdom in this arrangement; without it human nature could not subsist, unless, at least, man

was subject to another law, first instituted by the Creator, by which he may be able to recognise his brethren by traits of character, independently of organization. Disorder would be manifested in the whole moral world; the evils endless. Much as we would desire a perfect development in every individual, any rule set by man to accomplish that end would be frustrated by Providence; and for this reason we cannot bring the human conformation to one standard. The disproportions may, by attending to certain rules, be greatly modified: for instance, the offspring of two individuals beautifully developed, and presenting in their bodily proportions great similitude to the original, Adam and Eve, whom we will suppose to have been perfect in this respect, would in general be more beautiful in its relative parts than that offspring who was the produce of parents the reverse in conformation. Health of body is also necessary to the perfect development of the child; and the preservation of this good development obtained from the parent, depends upon circumstances. This point being attended to in the whole of the human family—a desire being manifested in each individual, comparatively perfect in physical nature, to unite with none who may not be equally perfect—a law, in fact, being enacted by the legislature to prevent alliances between parties not of good proportions, a great degree of perfection and uniformity would be arrived at in man. But this act would be an infringement of another law, *i. e.* it would be dividing one man against another, and annihilating a portion of the human species by provisions which would not be justified in the sight of the great Lawgiver. There is no doubt, however, that the disproportions are, in many instances, of that character as to render them otherwise than desirable, and here an attempt at rectifi-

cation becomes necessary, and, by observing certain circumstances, may certainly be accomplished; the organization in every relation of life being considerably modified by the external circumstances to which man is exposed, and under whose influence, whether congenial or otherwise, he lives.

One of the greatest organic differences in the human species is the colour by which the different varieties are recognised. This cannot be accounted for upon natural causes, as might be the case with the disproportions referred to. It is an organic difference which neither science nor reason has yet been able to explain, nor is it a difference upon which we can argue with much satisfaction: it affects not, however, the identity of the species, nor does any variety of organization to which human beings are subject, at all infringe that law which preserves the identity. There is one thing in the organic constitution of man in which no deviation has ever yet been perceived, except on monstrous occasions: this is the number of organs of which the body is constituted. These organs are so essential for the relative position and functions of each other, that no man hitherto has been known to exist without the full complement. There can be no exception to this rule, because it is a law of nature.

We discover that each organ is subject to peculiar laws of its own; to those which are physical and chemical especially. There are yet many changes in organic matter which are imputed to laws peculiarly belonging to the particles of which it is composed, but which really ought to be ascribed to the laws of life, a principle perfectly different from organization. There is one thing, however, particularly referable to organic matter, as differing from that which is unorganized. It is necessarily derived from matter already organized, which, by reason of its

constitution, must be nourished by matter of the same nature, if we except the vegetable. In no other than vital organic matter, for that only is organized which is pervaded by life, do we see the processes of growth and decay. Besides this, we see nowhere the same laws operating in unorganized matter as we see in organic matter, even though life might have fled; and this circumstance gives a particular feature to the organic world. The elements of which the body is composed are, in one respect, physical, simply because they are subject to physical laws; still, each part, how minute soever it may be, has a definite nature peculiarly distinct from mere physical matter, and this peculiarity we must deem organic, as being vitalized. As yet it retains the elements of a being not yet reduced to the condition of unorganized matter, and still subject to laws which no other species of matter is. This would bring me to the consideration of the vital laws—to man as a vital being. In proportion to the development of the organic germ, which I have already compared to a seed in its expansion, so we discover the manifestations of vitality; and with the growth of the embryo, from the first act of organic arrangement to birth, and from birth to maturity, we behold the functions of life gradually developed, raising up a fabric, animating and preserving it. To watch the progress of this principle, to observe its processes, and the numberless ways by which it completes its objects, are subjects well worth the attention of man, although they engross so small a portion of his time. While there are few principles more complicated and powerful, and there is certainly no one on earth more so than the human mind, there are few better calculated to direct our thoughts to the First Great Cause. Upon this principle depends the whole of the vegetable and animal world, and the num-

berless manifestations of it, from the common blade of grass to the stately oak in the vegetable kingdom, and from the animalcula to the whale or melagosaur in the animal, producing, in every state of organization, different events, and establishing a peculiar conformation in the constitution of the materials, in the number, relative situation, and size of the organs, and in every such respect as shall establish and maintain a different economy.

From its development, under every circumstance, keeping pace with the growth of the frame—from the instance of its operations being confined to the body, and from the event of all operations being by material organs, some physiologists, as well as other men, have confounded it with the organization itself, and conceived it as a part and parcel of the essence of matter. This is taking an erroneous view of the case; for true as all the above circumstances are, and unable as man is to comprehend how and when the principle became united to the organism it pervades, there is no doubt, I think, that it is essentially distinct from the organization. There are, indeed, many reasons to believe, and reasons founded, too, upon observation, that life is not the result of a certain combination of functions carried on by the organization, and especially not an essential part of the organs themselves. Among other proofs of this we may instance the fact of death, when not only every function is suspended, but the power which previously preserved the body from the influence of the physical laws in creation, is totally extinguished. This simple instance of death shews that life is not an essential property of organization; for if it were, it must ever exist with organization, and death could not reign.

We know that, in order to preserve life, or in other words, the continuance of these functions, without which

life certainly does not exist, it is only necessary that creatures should provide those articles of nourishment which Providence has so bountifully bestowed ; but the cessation of these functions, from whatever cause it may be supposed to arise, is, in reality, the effect of the principle which turned this nourishment to account having been destroyed, or, if not destroyed, separated from the body. Now when we consider the phenomena that relate to organization, the complexity and wonderful mechanism of the human system, in the uniformity of its structure, the aptness of the design which accompanies it, the perfection of its parts, and contemplate the great diversity of results produced, and think of those results, so various in character and endless in number, being carried on for years together in one harmonious and uniform manner, and that, too, without occasioning fatigue either to the body or the mind, we cannot but feel interested in the cause, whether it be material or immaterial. Man alone has the power of observing these several organic phenomena, and, from his natural enterprise and curiosity, is desirous of discovering the connection subsisting between them and their cause, and imputing or tracing them to their right source. It is about the cause which men differ, the nature of which is, agreeably to some persons, material—to others spiritual: the phenomena themselves are objects of our senses, the wisdom of which none but an idealist would pretend to doubt.—Such were my cogitations on the physiological condition of man while seated on a rustic bridge overgrown with ivy, and surrounded by groves of trees and thick underwood. A scene better calculated, perhaps, for the exercise of the fancy, or the recollection of some by-gone emotions of love, than the dry and deeper reflections of the intellect. But the most poetical scenery does not always elicit

poetical ideas. The bent of the mind is swayed by its constitution, and the pursuits of life we are destined to follow ; and often are those pursuits adverse to the inherent inclination, and hence unproductive of any essential good. The secludedness of the spot was such as to tempt the Professor ; and I had scarcely turned my attention to the convenience and rusticity of the place, before I beheld him advancing towards me.

STEWART.

You have chosen a charming situation for the exercise of the imagination. This little rivulet, that dark umbrageous wood, this romantic bridge, that landscape of great dimensions and variety, will afford food for the fancy, and that contentment to the mind which is so necessary to the higher flights of genius. Philosophy ranks second to poetry so far as genius is concerned, but it is, nevertheless, the most useful. It requires more reflection, more sober thought, but less of creation and invention, in which the strength of the mind is particularly put forth.

PHRENOLOGIST.

Imaginative reflections are certainly more pleasing than abstruse studies, and they are essentially different actions of the mind ; but the philosopher, even in the midst of his philosophizing, is generally a poet ; and he who mingles with his philosophy the strongest poetical allusions is usually the most attractive and engaging of writers. Before your arrival my thoughts were directed to physiology : I was thinking of the curious mechanism of the body, and the vital principle which animates and directs it.

STEWART.

There has long been a mistake among divines and philosophers in confounding life with mind. They are most certainly distinct principles ; the vegetable has life, the most insignificant reptile has life, but who will say either has a mind ? Although we may not be able to prove that life in man has ever been carried on without mind existing in the body at the same time, it is evident, nevertheless, that all the functions of mind, unless, at least, the functions of the liver and other automatic organs, are considered functions of the mind, have been suspended, as in the case of complete fainting, and in violent concussions and other affections of the brain, while all the functions of life, as I would say, are carried on. This mistake on the part of divines and philosophers would appear to arise from inattention to the subject. The passage of Scripture, " God breathed into man the breath of life, and man became a living soul," is not sufficiently confirmable. There are other parts of Scripture which clearly testify that soul and life, if not mind, are distinct substances. Life has reference to this world only, while mind is intimately concerned in that to come. Life, in a future state, would be useless, as its utility is confined to the animation of the body, and to the carrying on of all the functions of supply and waste which are necessary to its existence, and there is no body in another state of being requiring such supplies, or making such wastes. If life be not required in future, it cannot be mind or soul ; because an immortal spirit, entered upon its eternity, could not be encumbered by that which was not immediately useful, and suited to its new condition. But this is a digression. I left you with

an impression, on my last visit, that I was willing to hear you relate other facts in confirmation of the truth of that part of physiology which more particularly concerns the brain, the functions of which a certain class of physiologists has been pleased to call phrenology.

PHRENOLOGIST.

The word phrenology was, I believe, substituted for that of craniology, the original term, by Dr. Forster, of Ben'et College, Cambridge. He thought it more appropriate and expressive, and it unquestionably is so. The cranium is a mere duplicate, representing the form of the brain, by which phrenologists judge of character, and that with so much precision as to induce some individuals to "tremble for their heads" when in the presence of renowned phrenologists.

STEWART.

At this I am not surprised: if persons have an idea that their heads form a kind of mirror which reflects the picture of their minds. There are few who can bear this exposure.

PHRENOLOGIST.

It is said that "M. Denis, librarian to the Emperor, actually inserted a clause in his will, for the express purpose of securing his head from the researches of Dr. Gall." And I well recollect being in a room where two or three ladies present were determined I should not get a full view of their craniums, lest, as they afterwards acknowledged, I might detect some parts too prominently developed, and which they were anxious should not be known to have any existence in them. But persons need be in no fear on this score, as the propensities are situated

chiefly in parts which are covered with hair. The outline of the head may afford some information—the relative sizes of the three lobes, intellectual, moral, and physical, perceived—and some general, though imperfect estimate be formed. I have heard of several peculiar instances wherein the prevailing tendencies of the mind were accurately judged of at a superficial glance. Three students presented themselves to a celebrated phrenologist for the purpose of undergoing the ordeal of examination. One of them, on entering the room, was thus accosted by the phrenologist—“ I need make no examination of your head to be assured that if I offended you, a blow would be the first token of your rage.” The companions of the young student were convulsed with laughter at the truth of the remark, and the self-accusing countenance of their friend. The observation was, in every respect, just. This gentleman had an immoderate bulging of the head immediately in the neighbourhood of the ear, where the organs of destructiveness and combativeness lie, and which, at all times, indicate, when thus constituted, brute rage, sudden anger, accompanied with some physical manifestation of the internal commotion of the mind. It may shew itself in horrid gesticulations, in extreme agitation of the limbs, or shifting of the body, but generally with a disposition to make use of blows—a passion not always governable in young persons who have not been taught the lesson of prudence.

STEWART.

I have frequently heard of the facilities of the phrenologist in this respect, and cannot but be surprised at their correctness ; but will not physiognomy, the ingenious system of Lavater, afford some insight into the temperament of the mind ?

PHRENOLOGIST.

I believe it will, but not with so much accuracy or certainty as the system of Gall. I think it not unlikely that phrenologists are often assisted, in their conclusions, by the contour, the expression, the lines of the countenance; but to say that he judged by means which he, professedly, does not, would be accusing him of dishonesty, which we have no reason to suppose forms any part of the character of the most avowed champions of the science.

STEWART.

It is not my intention to accuse them of this offence, evident as it might be that they are second Lavaters as well as second Galls. It is possible they may take a glance at the countenance in times of difficulty and uncertainty. Being, for instance, unable to arrive at a positive conclusion in regard to any one point of character by the conformation, he may go to the face, in order to see if there be any thing there to confirm his suspicions.

PHRENOLOGIST.

I do not think this a common practice; nor would it be with any degree of probability adopted universally, while the physiognomical system is more difficult to understand than the other. I remember one instance in particular where physiognomy led me to search for a particular conformation. The subject was a young lady, whose placidity of countenance, indicating a resignedness of purpose, a meekness and humility of disposition, and a sombre thoughtfulness, as if bent upon some great and glorious object, awakened my suspicions of their being a

strong development of the organs of Benevolence, Veneration, Hope, Conscientiousness, and Firmness. These suspicions were realized. The religion of this young person was most strongly marked; her kindness and sympathy, her reverence and profound respect for the Deity, her faith in all the Christian's promises, her scrupulous and rigid adherence to justice, her resolution to conform to every act of obedience required by her Creator, so far as fallen nature would admit of it, were exemplified in her. Veneration was the fullest developed of all the organs: it rose to a height above the surrounding level. But I have seen the existence of this organ confirmed in a very decided manner in many respects. One, in particular, I will name. The brain of a soldier, with religious persuasions amounting to an enthusiasm bordering on mania, was examined by myself and a surgeon after his death. The organ of Veneration presented traces of vascular disorder, and had grown so prominently as to press against the skull, and reduce it to a degree of thinness as scarcely to be said to form a protection. The cup-like depression was filled by the protuberant portion of brain, presenting irregularities corresponding with those of the organ itself.

STEWART.

This seems to imply that an organ may be large without any external sign of it. The external surface of the skull may hence be even while the internal is not, and you cannot possibly discover it.

PHRENOLOGIST.

This is evident; and here arises another difficulty which phrenologists cannot surmount, and which will

ever be one insuperable impediment to the formation of a perfect system.

STEWART.

It is quite certain that veneration is an inherent disposition of the mind ; at least, that there is a faculty in man which teaches him to respect and reverence objects external to himself—to venerate a presiding Deity. The tendency is universal, evident in all men to a given extent. This is natural religion, so called ; and that religion by which he who has not had the advantage of Scripture and Christianity, shall be judged at that day when all men shall be brought before God to receive their final sentence ! Death, or life eternal ! Not absolute death, but that death which is appointed for the lukewarm religionist, who thinks that the road to Paradise is to be reached by outward ceremonies and professions—who believes that life eternal, which is unlimited happiness, can be gained without self-denial, without charity, without love, and the exercise of all those Christian graces mentioned in the New Testament, and absolutely required by Jehovah for him to perform.

PHRENOLOGIST.

We may enlarge upon this topic with propriety ; but if the energetic appeals of the Scripture and the pulpit fail to convince, it is certain any observations from us will not avail. We were alluding just now to the features as an index of the mind. Of these the eye is the most correct and faithful representative. All the exciting and depressing passions of the mind are expressed, more or less faithfully, by this organ. Not all the touches of a Titian, nor the genius of a Rembrandt, could ever portray that natural language—those indescribable and

endless features which it assumes. In a generous, noble, virtuous, and intellectual mind it gives an elevated bearing to the character, replete with all the sublimer indications of an immortal spirit, radiant with all the finer qualities of the human heart. Its powers are unlimited; now mellowed into love, now into the softness of benevolence and compassion. We trace in it the fiery warnings of the intellect. We know what it is under jealousy, revenge, and malice—under grief, despair, and anguish. Without its expressions the artist would fail to give us a correct likeness of the individual he portrays; and some of our first orators have been particularly mindful of the influence conveyed to their hearers by the proper management of this organ. It may be made a successful auxiliary in giving dignity, solemnity, and general effect to their speeches. Cicero, great in his immortal honours as an orator, never lost sight of the remarkable power of the eye. He enforced the necessity of its being so managed as to convey the meaning, the feelings of the soul. He knew its capabilities to express desire and emotion, and to move the feelings of the audience. He forgot not that it was scarcely less expressive than language itself in all its multifarious tones and intonations. It is said of Roscius that he could convey as much meaning by the eye as by words, when the deeper movements of the mind had to be represented. Whoever saw a Siddons in some of her most affecting scenes, will never forget her eye, as personifying the feelings of the actor. In no place was it more possible to behold the effects of this expressive organ, than in the theatre before its decline. There, in all their height, we saw the solemn mockery of grandeur, the listlessness of exhausted passion, the dread magnificence of woe—there we heard the fearful outcries of revenge, the evil forebodings of disappointed ambition,

the pusillanimity of a conscience-stricken victim, struggling with passions, and displaying them in look—there every mental chord was touched, and the picture of the mind exhibited, the delusion of which was scarcely rectified by the reason, and which, though long by-gone, will never be erased from the memory, or blotted from the recollection. The eye would sympathize in all these scenes, giving them life, and vigour, and truth. Lady Macbeth's eye! who can forget it whilst the name of Siddons stands on the page of history?—an eye indicative of the impulses of a mind worked up to the highest pitch of passion, in all the subtilties of a spirit marked only for another and evil world, where craft and stratagem take the place of frankness and sincerity, and revenge and distrust of innocence and beneficence. Siddons's imagination made a start into reality, and created in look the very being intended by Shakspeare.

STEWART.

So far, then, the eye may afford much assistance to the phrenologist in predicating character, in forming his notions of the ruling tendencies of the mind.

PHRENOLOGIST.

I grant it; nor would any persuasion convince me that a phrenologist would lose sight of this expressive feature, if he were, at the same time, a physiognomist; and yet I believe that he seldom seeks such aid, simply because of the insufficiency of his knowledge in that department.

STEWART.

You alluded just now to a depression in the skull from the pressure of the brain—the organ of Veneration.

There is a serious objection made by the sceptical party, that "neither high eminences nor sudden depressions" of the brain are so general as to allow of any one judging by these circumstances of the prevailing inclinations of the mind.

PHRENOLOGIST.

It is not from protuberances of single organs, or depressions of others, that phrenologists think of judging. It is by the general conformation of the head, being assisted, meantime, by any irregularity which might happen to be present, and which is so, more or less, in almost every head. The antiphrenologist certainly will not affirm that the brains of all men are alike—the same in shape; he will not pretend to dispute that particular parts of the brain are larger in one person than in another, without, indeed, their brains, taken in the whole, being different in size; nor can he deny what all generations of men seem to have admitted, and what experience proves to be true, that a high and expanded forehead is usually indicative of talent. Although there are instances out of number of isolated parts of the brain being prominent, higher than the surrounding level—parts, I may say, which, according to phrenology, comprise organs, yet the phrenologist does not, as I have just intimated, trust so much to this as he does to the relative size of particular parts of the brain, whether they embrace a lobe, or only portions of a lobe. It is not so often that a single organ is either elevated or depressed as that a series of organs, its immediate neighbours, are so. We seldom find an organ large, the organ of Colour for example, without those in the immediate vicinity, those contained in the line of brain immediately behind the superciliary ridge, or eyebrow, being also large. In

this case, not only Colour, but every other organ included in this augmentation of brain, would be rendered more powerful and active.

STEWART.

It has been said that phrenologists cannot shew that the brain moulds the skull.

PHRENOLOGIST.

If a skull were never known to exist without a brain ; and if, while the skull is only a protection for the brain, there would be no use in its being different in size and shape from that organ ; and if, moreover, the skull grows only in proportion as that grows, and recedes—when, at least, it has not become firm, thick, and compact by age, in its internal table*—with the brain, in case of its decreasing in size, which has been known to take place in youth, and proved to be the case in old age ; and if, withal, the brain be never found separated from the internal table, the presumptive evidence is, that the skull is consequently the true representative of the brain in its size and shape. When the two layers are separated, and not parallel, which is very rarely so to any extent, even then the internal layer is in conformity with the brain. A friend of Spurzheim once informed me that the great phrenologist had been desired to examine the head of a person whose character was so opposite to that which the organization indicated, as to leave a doubt in his mind as to the truth of his science. The person dying shortly afterwards, permission was given to Spurzheim to inspect the brain, when, to his

* The skull is composed of two tables ; the inner is much thinner than the outer.

great surprise, the internal table was separated from the external in one part sufficiently wide to allow of the fingers being introduced into the unoccupied space. This irregularity accounted for the singularity of the person's character, and confirmed, rather than not, the truth of phrenology.

STEWART.

Is not the parting of the layers a frequent occurrence?

PHRENOLOGIST.

Certainly not. If it were, every idea of applying the science would be useless, and, in fact, unreasonable. In one part of the skull there is always a separation, more or less extensive, between the two tables; this is near the eyebrows, immediately above the bridge of the nose. The space is called the frontal sinus; and as its size varies in different individuals, without it being possible to judge, with any degree of accuracy, when it is large and when small; and as its size interferes considerably with the volume of brain behind, our notions with respect to that volume are necessarily often too vague to allow of our ascertaining the capacity of the parts which it involves. The truth of the theory yet suffers nothing by this; and I am confident that the more we study the subject, numerous as the obstacles are which attend its application to any useful purposes, the more consistency we perceive in it.

COLLOQUY XI.

STEWART.

IF the mental differences in individual members of society are attributable to dissimilarities in physical development, I should feel a curiosity, laudable you will, perhaps, say, in tracing the differences of nations to the same circumstance. Setting aside the views of other men, ancient and modern, on the causes of such distinctions ; rejecting, on this occasion, the opinions of Kaimes, Helvetius, Gibbon, Cuvier, and a host of others, it would be gratifying to know how much the inconceivably numerous diversities in nations depend on the formation of the brain. That the shape of the skull of each nation has something manifestly characteristic in it there is no doubt ; but, admitting the reciprocity between the brain and mind, I think it difficult to decide whether this peculiarity of development may not be owing as much to external circumstances operating on the mind from without, as to the economy of the brain itself. May not, think you, the national peculiarities of a people, such as their government, their habits, their customs, their religion, &c., be as much the cause as the effect of the physical varieties of the brain, ceding the fact that the mind and brain operate upon and influence each other? Would you say, for instance, that the followers of the

Crescent had an organ of Veneration peculiarly constituted? or that governments founded upon different principles were owing to different organizations of the nations by whom they are formed? For my own part, I have ever considered external circumstances to have unlimited authority in determining the bias of the mind, whatever it be. I also believe, meantime, that there are peculiar physical conformations which may be characteristic, in some degree, of the prevailing habits, thoughts, and feelings of minds. We have only to witness how much external circumstances have decided or determined the fate of Greece, to be convinced of the influence they have upon a nation. The Hellenists have no longer the sublime and elevated philosophy of their forefathers. The cords of Moslem have long bound them in subserviency and ignorance; Ottoman despotism crushed, as it were, all virtue out of them. Her national strength has been broken down, and in its stead supplied national imbecility; and we know that tyranny and oppression occasioned it. Greece is now, it is true, beginning to rouse herself from her lethargy with all the majesty of a lion rising from his slumbers. Heroism, and wisdom, and power are now returning to her shores; and the blot that has so long obscured her brightness, about to be at least partially removed. My philanthropy extends to the hope and belief that the restoration of long-lost Greece will be speedily effected, and that she may possess her wisdom without her vice. She is a kind of Alma Mater, whose interests all philanthropists are willing to see maintained. I care not what may be the cause of her recovery; though, for the sake of phrenology, I hope it will be proved to consist in the strength of the national mind, preserved by the development of the brain having been, like the noble animal I have just named, sleeping only to awake.

PHRENOLOGIST.

I would reply to your remarks in respect to Greece, in the classical and beautiful words of Mr. Paterson, which have just fallen in my way:—"May Heaven prosper the omen, and speed the expected time, of which hope is fain to prophesy—the time when the eye of Greece, so long extinguished, shall be rekindled in its ancient lustre—when the mother of arts, so long forsaken, shall see her far-scattered children hastening back to her embrace—the time when, within Athenian walls, another Alcæus shall in peaceful festival wreath the tyrannicidal sword with myrtle—when another Æschylus, resting from victorious battle, shall sing the waters of Salamis again consecrated by the triumph of the free—when a new Demosthenes shall swear by another Marathon—when Philosophy shall muse once more among the olive-groves of Academe, and Art enshrine herself upon her own Acropolis—and when, more happy than of old, Liberty, no longer the confederate of Licence, shall maintain inviolable the harmony of her balanced powers, and Religion, purified from superstition, shall adore, in spirit and in truth, the now not unknown God!" Before I can answer the former part of your enquiry, it seems necessary that we should understand, in part, what the natural state of man is. Various have been the speculations on this matter. Some persons suppose that after the fall all men degenerated, a life of barbarism having succeeded to civilization, and that by some wonderful change—some revolution in the nature of things, of the character of which they know nothing, a certain portion of mankind has now become civilized. Of the antediluvian world we are, in a manner, completely ignorant, and every

statement made relative to the condition of man at that epoch as to the extent of either civilized or savage life, must be altogether speculative. Noah and his family, the remnants of that world, were certainly civilized ; and although the others were destroyed on account of sin, it does not follow that they were barbarians. Indeed, it was scarcely possible that the vengeance of the Deity should have visited, so tremendously, a savage people, who, in consequence of the few talents they possessed, could hardly have been responsible, and therefore not guilty subjects. It is true we have not so superficial a knowledge of the postdiluvian world. From its traditions, few as they are, we can judge of the fall, and progress, and rise of successive and individual nations ; but still not with sufficient accuracy to say whether there be any civilized people now existing whose progenitors have preserved, without interruption, the condition of Noah and his family. It is absurd to speak of the rise as though all men were once barbarians. We know that some have risen to civilization after having degenerated, and that to the highest state ; such, for instance, has been the case with the Egyptians.

STEWART.

You know but little of the vicissitudes which time and circumstances have produced in the human family in its almost countless divisions. You know not the extent in which barbarism has existed, nor that to which civilization has yet been carried ; and it is presumptuous to affirm that any people whom we know to have risen from the lower to the higher condition, to have been the first to attain civilization after the degeneration which must have befallen them subsequently to the dispersion

at Babel. The most intellectual and flourishing people might have been swept away, leaving no monument behind whereby we may judge of their having ever existed ; and perceiving, as the traveller does in the eastern world, distinct tokens and wrecks in the form of architectural and sculptural remains, of an intelligent, a highly cultivated people, hardly known to us as such either by tradition or history except by these tokens, it is not improbable that those who have thus sunk into oblivion, might have been at least as great as any other, their manuscripts, and every proof of their proficiency in science, in arts, and in arms being destroyed and lost to mankind.

PHRENOLOGIST.

Besides, the recent discoveries of geologists have taught us that the world is more ancient than was anticipated ; and though they have gone rather to prove that the former periods were not occupied by man, they leave an uncertainty about the length of time man has existed. The Mosaic account is liable to different interpretations ; and man may hence be a much more ancient inhabitant than is supposed, and the changes and varieties to which he has been subject, greater in consequence.

STEWART.

Be this as it may, it is rational to conceive that, when the Deity held more especial and audible communion with man on earth, which he did even at the time of Moses, man was rich in knowledge—that he then preserved as much, and most likely more, of the original stamp of the image of that Deity than he does now, however civilized and however enlightened. We have ample

proofs of civilization being very ancient in the accounts of Egypt, in Greek and Roman literature, without mentioning any thing of Babel, of Nineveh, of Babylon, of Petra, and other places ; and though the people of these latter cities might not have left any remains of literature and science, like the early Greeks and Romans, there are still sufficient indications in the ruins of their once magnificent buildings, of their having been in a high state of civilization ; and although there is every reason to suppose we have not succeeded in obtaining every proof of the great degree of civilization that prevailed in ancient days among mankind, sufficient manuscripts have been preserved and disinterred from the ruins of monastic and other institutions, to assure us that knowledge and learning, more universal as, in all probability, they are now, do not exist in any given few to a fuller extent than they did then. But it was not until many centuries had passed away after the destruction of Roman and Grecian splendour—not till the sun of civilization again dawned upon the city and the land—not till that despotism and comparative ignorance and barbarism which for so many centuries enslaved the Roman and the Greek, and which took the place of all that distinguished their mighty plans, had been partly overcome, that these proofs became manifest—that these manuscripts, which are now idolized by all civilized nations, were found and disinterred.

PHRENOLOGIST.

Writers in all ages have deemed the savage state the natural state of human nature. The least reflection will prove to us that it is not so. Were the savage life the state of nature, it would be unnatural for man to be civilized ; and civilization being unnatural, and the result,

as it needs must be in such a case, of the infringement of the natural laws, would be a crime, because we cannot suppose that the laws of God, which, being natural, are good, can be broken, or disobeyed, or infringed, without crime attaching itself to the transgressor. Besides, the natural state being the most perfect state, and exactly in accordance with the institutions and designs of the Creator, the most desirable condition, both for time and eternity, would be savage. God is a just God, and he could not punish those who departed not from that condition in which he intended them to live; and the state of nature must be that condition, and *vice versâ*. Added to this, we ought not to forget that man is a degenerate animal. Now the original condition, that from which man has degenerated, is the natural condition. Ere barbarism prevailed, a small human family, from whence all of us have descended, lived, if not in holiness, at least in civilization. They were, doubtless, as living with, or immediately after our first parents, who were civilized, and possessed of that knowledge in which they were created, acquainted, as far as it was then necessary, with arts, and sciences, and agriculture. This they acquired, in part at all events, directly or indirectly, from Adam; and it could not have been lost for many years, if, indeed, it ever was, except among a scattered few, who might have degenerated from causes similar to those which produced degeneration in the descendants of Noah. I say the knowledge which distinguished our first parents is not lost, in so far as we, who are civilized, must still retain it, greatly modified no doubt, and much altered in character, since neither commerce, nor arts, nor science became necessary in those days, except in a very limited degree; besides this, we are under a new dispensation. The knowledge which Adam possessed must

have been perfect for the duties and functions he had to perform, and equal to every thing that was required of him. We have no kind of reason to suppose that, though he fell, he lost the knowledge, which is not exactly holiness, he naturally possessed. The commission of evil had no effect, I imagine, on the endowments of mind, any farther than it touched the relation between man and the world, and that subsisting between God and man in regard to holiness. The exercise of a free purpose, contrary to express command, did not then, I conceive, annihilate that power by which man is free, nor so much as that by which he may still preserve himself far above the level of the most sagacious brute, as a being of knowledge, reason, and morality.

STEWART.

Of the manner man first became degenerate we cannot possibly form any idea, unless we ascribe it to circumstances such as I have mentioned: we doubt not, however, that sin was the first cause, this producing varieties in disposition and character, the will being then perverted and disaffected.

PHRENOLOGIST.

It is well we should rest assured that, if the savage be a degenerate being, he has departed from a state which, from its originality, must have been the most natural. There is no doubt of savage life being a degenerate state of existence; and if so, though civilization is brought about by art, can we say that the state from which the savage has degenerated was not civilization, and that civilization is, if unnatural, at least not the most original? But what was the original state of man if

not natural? Was it unnatural? But man has so trampled upon his nature, that we know not where to look for it, or in what to make it consist—so debased, indeed, as to render even the power of art necessary to civilization. Man is a mystery, rendered so by sin, by free will. Few human creatures, if any, it is said, could raise themselves above the level of the savage had they not the advantages of civilized society, and civilized habits and manners. I certainly know not whether there be an instance on record of a savage tribe becoming civilized independently of an intermixture with civilized persons: this, some persons may contend, is a proof of this condition being natural, since every individual who attains the knowledge of the civilized, has attained it by artificial management of some kind. We would scarcely say that the knowledge is natural, still less that it is intuitive; but the power to attain is natural, the tendency of that power being yet subject to the will. If, in fact, it were natural, then, I imagine, all would be civilized, as I cannot conceive of any thing existing in an unnatural state more than what a perverted will at least may occasion. If we except the freedom of the will—the innate ability of the mind to act propitiously, though it may not be called into existence, the permanency, immutability, and universality of the means favourable to progression, we know not what the natural state is. We certainly shall never be able to understand what it is, while so much depends on free agency—so much on that principle in every man which is by nature improvable—so much on revelation. Intuitive knowledge is not natural, and, therefore, if man attain knowledge, it must be progressively; and as every sane person can attain, and does so by degrees from childhood to old age, the power to improve must be natural, subject in some degree to the

option of its possessor ; otherwise every person would improve to the fullest extent. It is natural for man to improve so far, even independently of his free agency, as to be able to provide for such contingencies of life as are necessary to the support of the individual, and likewise so far as to have conviction of good and evil, and of a Supreme Being. "It will, perhaps, have occurred to the reader," says a cotemporary journal, "that the oldest historical records represent mankind as originally existing in a state far superior to that of our supposed savages. The Book of Genesis describes man as not having been, like the brutes, created, and then left to provide for himself by his own innate bodily and mental faculties ; but as having received, in the first instance, immediate Divine instruction and communications. And so early, according to this account, was the division of labour, that of the first two men who were born of woman, the one was a keeper of cattle, and the other a tiller of the ground." It certainly was never designed by the Creator that man should live in an uncivilized condition ; and there is no doubt that civilization, however artificial it may be, is the most original, the most desirable, the most in accordance with the intention and wish and ordination of God, and shall I not say, the most natural ?

STEWART.

Although we are not acquainted with any people who have emanated from a state of barbarism by their own internal resources, independently of foreign means, such as intermixture with civilized people, it does not follow, I apprehend, that it has never been the case, and never can be. The most complete races of savages, who are inured to certain habits, and certain means of obtaining food, the obtainment of which requires no invention of other than

the simplest implements—who engage in no commerce by which to unite themselves to other and distant nations, and no agriculture nor manufacture to call forth their powers, and who feel happy and envious of no one in this condition, because they contemplate not, for want of proof and example, the benefits of another mode of life, may never be raised to a higher state than what they now enjoy. This sort of contentment from ignorance, unmixed with a spirit of emulation, and in most cases, even rivalry, is prejudicial to their progress and interests. But other races, a little further advanced, who till the ground, and sow and reap, yet still without commerce, may, from the very nature of agriculture, sooner or later progress, and become a commercial, and then a civilized people. That the savage, even the most complete, may be civilized, none can doubt, as there are instances on record of the fact. There is no positive incapacity where means exist to call forth their mind. It is the fixedness of their habits, produced by custom and prejudice, and the want of example and religion, which we must regard as the causes of the lowest savage not improving. A civilized man of the present day may soar above ordinary minds; but he is stimulated in general by the circumstances of others having run before him, and of having trod in the path to a considerable extent which he desires to pursue; but this kind of stimulus the savage is a stranger to. He would be stimulated in all probability had he the example. As there are, occasionally, among the civilized precocious geniuses, who have even in youth, and before they have either read or heard of that to which the bent of their minds is directed, given proof of superior powers of intellect, and manifested them as if by impulse, and that in the highest sciences and arts as if by intuition, so may there be individuals among the savage race,

although not equally precocious, in consequence of not being born of parents so far advanced, who are capable, by a similar kind of instinctive impulse, of raising themselves above their brethren : and as from this precocity on the part of the civilized man, there may arise some new invention and new discovery, advancing him still farther in science and civilization, so on the part of the precocious savage may something be invented and discovered, although not of so momentous a character, proving ultimately profitable to those around him, and acting as the means of raising that nation to civilization.

PHRENOLOGIST.

We may take another example as illustrated by a cotemporary writer, and say, "One man, it is supposed, having acquired more skill than his neighbour," alluding to the savage life, "in the making of bows and arrows, or darts, would find it useful, both for them and for himself, to work chiefly at this manufacture, and to exchange these implements for the food procured by others, instead of employing himself in the pursuit of game. Another, from a like cause, would occupy himself wholly in the building of huts or of canoes ; another, in preparing of skins for clothing, &c. And the division of labour having thus begun, the benefits of it would be so evident, that it would rapidly be extended, and would lead each person to introduce improvements into the art to which he would have chiefly directed his attention. Those who studied the haunts and the habits of certain kinds of wild animals, and had made a trade of supplying the community with them, would be led to tame such species as were adapted for it, in order to secure a supply of provisions when the chase might prove insufficient. Those

who had especially studied the places of growth, and times of ripening, of such wild fruits, or other vegetable productions as were in request, would be induced to obtain a readier supply by cultivating them in suitable spots. And thus, the society being divided into husbandmen, shepherds, and artificers of various kinds, exchanging the produce of their various labours, would advance with more or less steadiness and rapidity towards the higher stages of civilization." This kind of progress is by no means impossible, and we cannot say, seeing that nations once savage have become civilized, that civilization has not arisen thus step by step; and we could hardly venture to pronounce a savage people incapable of it, however complete their state might now be.

STEWART.

Among the reasons which continue to preserve savages in the condition they live, keeping them from rising, their ignorance of letters is one of the greatest. They possess no traditional, no historical information, except what is revealed orally from father to son; which we can easily conceive is often forgotten, and likewise very trifling—no more, indeed, than what may be deemed essential to their mode of life, their measure of happiness, or manner of worship. The occupations being such as not to call forth the powers of mind—their habits and manners being at variance with any degree of intellectual progress, they profit not by the events which transpire; they trace not the connection between cause and effect, nor value the wonderful phenomena surrounding them, nor the mysterious Providence which sustains them. It is only by tracing the connection between sublunary objects, so beautifully and methodically arranged, that the civilized

man maintains so exalted a station. Before man can apply to his use, in an intellectual and moral point of view, those things which the earth may yield, he must know the connection which they bear to each other. The principle holds good in science as well as in arts, in commerce as well as in agriculture; by letters "man reveals his thoughts to man, and generations unborn are enabled to hold converse with past ages." But, generally speaking, the savage has no hieroglyphics, or artificial signs of any kind, by which the thoughts, or discoveries, or laws of by-gone ages may be transmitted; and, hence, we can scarcely be surprised to find them existing in a savage state, as the very essence of civilization consists in the possession and use of memorials recording past experience of good and noble deeds, and of every information that may lead to the welfare, the happiness, and the wisdom of the present and future races of men who are capable of appreciating them. The old adage, that nothing is new under the sun, seems to be fully verified, few discoveries made by latter generations existing, which were not made in early times; and it is not improbable but that the very records we possess of discoveries supposed to have been made in the middle ages, are simply the records of men who profited by the experience of those who lived in earlier ages. There is, indeed, every reason to suppose, as was before intimated, that the immediate posterity of Adam at least were replete with all kinds of knowledge, except that of commerce and a few others, having derived it from a source necessarily highly gifted and endowed. But whatever might have been the early state of man, and how few soever the varieties were at one time, physically, intellectually, and morally, you now know, through the indefatigable exertions of naturalists and physiologists, what they are to a great extent. They

have taught you how various the habits of life are in different people, how multiplied nations have become, and what physical differences attend them.

PHRENOLOGIST.

The whole body of the human race inhabiting the globe, north, east, west, and south, has been divided into five grand or great divisions, each division admitting of many and almost endless varieties. These are the Caucasian, the Mongolian, the American, the Malay, and the *Æthiopian*. This classification of differences in mankind was made by that ingenious Frenchman, Blumenbach, to whom the world is considerably indebted for great improvements and discoveries in physiology. Every division except the Caucasian may be deemed barbarian, while each includes or presents a specific character different from the rest, not only in intellect, morals, and religion, in habits, customs, governments, and laws, but in colour and bodily development, in which we see no greater contrast than in the brain. Each division includes tribes between whom there is often a strongly marked difference in some way or another; but these tribes partake more of the respective characters of each other in the whole, all points considered, than do the divisions themselves. What has been said of the brute creation may be said of man—"The first glance discovers to us an infinite variety of forms; diversities so numerous, that the attempt to observe and register the whole seems almost hopeless. We find, however, that these forms, at first view so infinitely various, admit of being classed together, of being formed into groups, each of which is distinguished by certain essential characters. In the latter all the animals

comprehended in each group agree, while they differ from each other in particulars of minor importance."

STEWART.

To this division of Blumenbach there are manifest objections, and in a scheme so comprehensive, complicated, and intricate, it would scarcely be otherwise. But amid all the imperfections, we discover surpassing acuteness of observation and accuracy of description. We behold a mind of great facility and uncommon vigour. No one before him supplied any classification so correct. So liable, however, are tribes to changes, physically, morally, and intellectually, and in all the attendant consequences, that no classification complete in one year would be so in the next. To the reader in general, the division of European, Asiatic, African, and American, may be easier understood; but it is not so complete, so comprehensive, so satisfactory. The Mongolian division embraces most of the tribes in Asia, and some in North America; the Æthiopian, most of the Africans and a few Asiatics; the Malay, the inhabitants of the South Sea and Indian Archipelago Islands, and a portion of Asia; the Americans, most of the tribes of both North and South America, more particularly those in the southern part of North America. So far the division of Blumenbach is the most preferable, because some tribes in one quarter of the globe, say for instance Asia, partake particularly of the general character of those belonging to another quarter. Although the Africans in the whole may be different from the Asiatics, there are tribes in one part of Africa which are not like the general body of Africans, but partake, in some particular way, of the

general character of the Asiatics. The principle extends itself into every other division ; and thus each embraces tribes which inhabit more than one quarter of the globe. So far, then, as this system of the great French physiologist has a tendency to class one set of men, comprehending, in the meantime, a great variety of tribes, partaking of similar qualities more identified, at least, than are the qualities of the different divisions, it is useful ; but imperceptible as are the gradations, independently of the revolutions which nations undergo from various circumstances—much as one variety in its extreme must resemble another in its extreme, and different, withal, as are the tribes of each division, it may be concluded that a well-organized classification will ever have imperfections which it will be impossible to overcome.

PHRENOLOGIST.

True. The great difficulty there is in collecting information in regard to the actual condition of distinct races and nations—the many changes that are occasioned by numerous circumstances in their aboriginal character—the difficulty, too, which presents itself in the way of making a distinguishing difference between races—the modifications of character, bodily and mental, produced even in the same aboriginal stock by their being transplanted to different soils—together with the few specimens of the cranial development possessed by us of the several races of the different varieties, must ever throw obstacles in the way to our framing an unexceptionable classification. The difficulties attending the classification are multiplied in the Malay variety. But it is to be hoped that all difficulties will, in the lapse of time, cease, by the more universal amalgamation of the human family in a moral point of view.

STEWART.

The increased interest now taken in the welfare of man by the civilized part—the great exertions now made to blot from the map of the world those degrading marks which have so long defaced it—the comparatively high-toned feeling now circulating itself through the world, and breaking down those delusive barriers which have from the earliest ages preserved, in a flourishing condition, such feelings as carefully exclude the dissemination of knowledge—and the spirit of improvement having, as though the goodness of Providence was now especially brooding over the face of the earth, infused itself throughout all nations, in a greater or less degree—we have reason to conclude that the naturalist, the physiologist, will be enabled, ere, at least, the time becomes far advanced, to see all varieties merge into one, and to recognise them for their greatness and goodness.

PHRENOLOGIST.

So far as these qualities go, they are at present confined to the Caucasian races—the only civilized parts. According to Blumenbach, whose object, all through his researches and labours, has been to draw lines and differences rather between the cerebral development than any other, the Caucasian variety is the primitive stock of mankind ; and there is no doubt, from the knowledge we gain of the original nature of man, that his character presented all the peculiarities which distinguish this variety. It is further believed that the primitive stock resided in the neighbourhood of Mount Caucasus. History and tradition, imperfect as they are, afford us this information. We know that the part of the west of

Asia about Caucasus was the part first peopled; and here remain still such a people as we should expect the earliest inhabitants to have been, and such as the Caucasian division, infinite as are its diversities, now is. The Georgians, who inhabit these regions, are distinguished for the beauty of their persons, their mental powers, and cerebral conformations. In acquirements they are inferior to many European nations, because they have not, from a multitude of external causes, the same advantages; but they are classed under the Caucasian, or white division, and for physical development are surpassed by none of its varieties.

STEWART.

The ideas of Europeans, or rather the Caucasians, with respect to the beauty and symmetrical development of their persons, differ essentially from those entertained by the other divisions, who, generally, fancy the most grotesque forms, and the lowest order of development of the brain, to be the nearest allied to perfection. The Caucasian division is, beyond doubt, by far the most exalted among mankind; the most beautiful in bodily proportions and colour; the most perfect in intellect and morality, and the nearest akin to our first parents. Other varieties appear to have degenerated from you as the original stock. The Caucasians are characterized, numerous as are the races included in them, by three great and paramount features—a large brain, a small face situated immediately under it, and a mind which for capacity is unequalled.

PHRENOLOGIST.

In the brain we find the two hemispheres largely developed; the anterior lobe especially full—the middle

wide and high—the posterior comparatively small. In the face are well-marked features, agreeable to the eye, and uniform in their proportions, the brain in the fore-part rising conspicuously and boldly over them, rather than behind them, as is the case in the lower varieties and the brute. In the mind we trace, as the organization would lead us to suspect, a powerful intellect, strong moral feelings, and comparatively exalted power of rising to the highest state of civilization and refinement, taking advantage of all those circumstances which alone can exalt man to that station which it was the first intention of the Deity he should fill as Lord of this lower creation. It appears, too, if we except some tribes which have emanated from barbarism, that this division has ever been characterized, more or less, for these particular phenomena, there being no memorial on record to prove that they ever existed in a state of savage life, which is the lot of dark-coloured men; while there are instances of races now enrolled in the list of the Caucasian species, who at one time properly belonged to the Mongolian or some other division. There are some dark-coloured men, dark not by nature but by circumstances, at present belonging to one or the other of the lower divisions, who once claimed the privilege of being attached to the Caucasian, there being no doubt that some races have sunk from a more or less exalted to the lowest condition; but from what causes, they being so numerous and complex, does not exactly appear. It would seem, however, that the early Egyptians, Greeks, and Romans, although once barbarians, presented, even in their barbarian condition, some semblance to the Caucasian character. From the earliest period of their civilization they were found with a well-developed brain, and some other traits of superiority, corporeal and mental. It is said the Egyptians were

originally *Æthiopians* ; and there are evidences of their having been partly of this variety, but decidedly more of the Caucasian stamp.

STEWART.

To this variety we can easily trace the beginning of all the arts and sciences. From this have emanated, too, all that elegant literature, all that genius, religion, and civil government which give stability and exaltation to nations, and dignity to man : and these, be it recollected, sprang originally, crude and imperfect as they at first were, from those localities which lay in the immediate vicinity of Caucasus. And while I look upon man to have been, in his original state, of the Caucasian division, I conceive the lower orders to have descended from the higher, as plants which have degenerated from their parent stock under a great variety of circumstances. Art, science, arms, agriculture, and commerce, have formed part and parcel of the Caucasian division for centuries traceable to the earliest period ; but the progress of civilization has been so gradual and slow among some races now of that variety, that we hardly know at what period to date the beginning of their more exalted station, or when the light of civilization began to shine upon them. Portions of this variety have toiled under the burthen of foreign rule, under despotic and tyrannical governments, which are inimical to the advancement of mankind, and, at the same time, a sufficient cause of degeneration. The ill effects of bad governments are visible in every quarter. Until a government, unfavourable to the development of national intellect, had overtaken the early Greeks and Romans, they flourished to such an extent as to give them an advantage in literature, arts, and science over the rest of the then known world.

The earliest ages, however, in which the Caucasian varieties have existed, taking them, at least, generally speaking, boast of their superiority over the other varieties in religion, in worshipping the only true God. 'Tis true that the Grecian mythology, with its beautiful allegories and engrossing fables—that Mahomedanism, with its Koran, delusion, and iron-armed power—that Judaism, with its gross blindness and incredulity—and Heathanism, with its open idolatry and flagrant superstition, have been tolerated by Caucasians—even philosophers, poets, and legislators. 'Tis equally true, that every species of profaneness and impiety found its way into the different philosophical schools of Greece and Rome, where genius and learning flourished, never to die; and that the Egyptians, with all their boasted wisdom and philosophy, their love of science, and enthusiasm in the arts, were led astray by the most impious and superstitious imaginings. 'Tis true, that the sun never rose upon Italy, when the seat of wisdom and power, without enclosing millions in the vast expanse of her influence bending before unknown Gods. But all these people, who appeared for a period to breathe, as it were, the air of genius, and who were powerful in all kinds of knowledge, except the most pure and holy, have been visited by a kind of mental pestilence, and consequent degeneration. So soon, however, as they could recover themselves from the panic which assailed them, imbibing more auspicious notions of religion, and recovering some portion of the tone of their former government, there sprang up from among them men of unparalleled genius, whose memories will ever live in the minds of all civilized people; but there is not that patriotic warmth, nor that liberty of speech, nor that mighty empire of mind, which were manifested in more ancient times by Cicero, Demosthenes, and many

others. Over the black the European possesses great advantage from his revealed religion ; from being born in a country where Christian philanthropy is powerfully abroad, and on which the sun of civilization never sets ; and wherever you see this sun, and move in the air of a philanthropic clime, so invariably do you find the organization of man more beautiful. Educated in religious principles, taught to revere the counsels of God, and led, through these things, and the other genial influences pervading the land, to contemplate the works and designs of the Father of man, your minds are necessarily enlarged, your understandings cultivated, and, with a host of other means, all directed and calculated to give instruction, and exalt the national character, it would be strange, indeed, if the savage, deprived of all these advantages, equalled yourselves.

PHRENOLOGIST.

One of the reasons the Caucasians have preserved themselves as a superior people, is the possession of a good national organization, which is capable, more or less, of preserving dignity of character. If we compare the ancient Germans with the ancient people of the Mongolian or other variety, the difference will be evident, and the superiority of the Caucasian established from the earliest period. But considering the advantages which the different Caucasian races possess, their organization, government, religion, climate, and civilization generally, being all favourable to the development of the higher powers of human nature, we may conclude that the Caucasian mind, exquisite as it is, and surpassed by none, has not yet reached its acme : civilization is still progressing—useful knowledge of every description is becoming more universal—improvements are daily made

in almost every art, and sciences are increasing in interest and utility. This variety includes, says Mr. Lawrence, all "the ancient and modern Europeans, except the Laplanders and the rest of the Finnish race; the former and present inhabitants of Western Asia, as far as the River Ob, the Caspian Sea, and the Ganges—that is, the Assyrians, Medes, and Chaldeans; the Sarmatians, Scythians, and Parthians; the Philistines, Phoenicians, Jews, and the inhabitants of Syria generally; the Tartars, properly so called; the several tribes actually occupying the chain of Caucasus; the Georgians, Circassians, Armenians; the Turks, Persians, Arabians, Afghans, and Hindoos of high caste; the Northern Africans, including not only those north of the Great Desert, but even some tribes placed in more southern regions; the Egyptians, Abyssinians, and Gaunches; also the inhabitants of Tunis, Morocco, Tripoli, and Algiers." Now, these races are, by no means, alike in mental ability, feeling, and cerebral organization, but are nearer akin to each other than to either of the other divisions. The differences and modifications of character in the Caucasian are greater than they are in any other, and there are evidently more numerous external causes in operation in the several parts occupied by this, than in the Malay, Mongolian, Æthiopian, or American. To them may we attribute the number of gradations and varieties which exists. Besides, the Caucasians are more likely to be influenced by circumstances, by reason of their civilization, and the greater diversities of their government and religion. The Europeans have been divided into three races; Dr. Pritchard speaks of them fully. They are called German, Celtic, and another including the Sarmatian and Slavonic tribes. Between these races there is, agreeably to those historians who have written upon the subject, an evident difference; and it moreover appears that

the different parts of Europe inhabited by these different races, have possessed the same description of people from the earliest period, even before the Christian era, if, at least, we except a few slight mutations. These races are each of them very numerous. The first, which is always called the great German race, is confined to the central parts of Europe, including the ancient and modern Germans, Swedes, Danes, Norwegians, Icelanders, Saxons, and English, Caledonians or Pictæ, and the Lowland Scotch "who have sprung from them;" also the Vandals, Goths, and those persons who occupy the Low Countries, &c. The several tribes of this race, which are characterized, more particularly, for the light colour of their skin, eyes, and hair, are alike also in physical development, as well as in mind, moral, animal, and intellectual. The similarity, moreover, between their habits, customs, laws, and, especially, language, is so great, as to leave no room to doubt of their being so identified in character as to constitute a distinct race. History concurs to shew that these tribes are merely varieties of one race. This race is known and characterized also by a sanguine constitution. The Celtic is found in the west of Europe, and includes the ancient Britons, Welsh, Scotch, Irish, Manks, and Bretons; the Spaniards, Portuguese, and French, ancient and modern; also most of the Italians. This race has darker skin, hair, and eyes. The former has a brown tinge; the two latter are black. "The resemblance," says Dr. Pritchard, "of the Silures to the Iberi was noticed by Tacitus; it is obvious to every observer in the present time; nor is the observation peculiar to the Welsh—it holds good in all other Celtic nations." The other race, which appears to have no definite name, comprises the Sarmatian and Slavonic tribes or nations, which include the Poles, Russians, Croats, Slavons, Cossacks, Bohemians,

Bulgarians, and those besides whose language is Slavonic. These have dark eyes, hair, and skin. The two former are not so dark as those of the Celts: the skin presents a similar hue. "He" (Dr. Pritchard), says Lawrence, "proceeds to shew from Diodorus Siculus, that the Sarmatians descended from the Medes, and were found on the banks of the Tanais seven hundred years before the Christian era: by the authority of Herodotus, that they occupied the country between the Tanais and the Borysthenes when Darius Hystaspes invaded Syria; and from Cluverius, that the coasts of the Baltic, and the banks of the Vistula, Prussia, and the country as far as the situation of the Finni and Venedi, were the ancient seats of the Sarmatians." These races, added to those of Asia and Africa, which present a similarity of character, mental and corporeal, constitute the Caucasian division. The people of either Asia or Africa who come under this division, likewise include different races; and thus, in the Caucasians there are many races, each presenting a character nationally distinct. But, in some respect or another, more especially perhaps in cerebral conformation, they partake so much of the character of each other as to be acknowledged under one class, imperfect yet as the arrangement doubtless is. Mr. Turner thinks that "the Caucasian variety claims also the Persian Zoroaster, and the founders of the religion of Bramah, who, in the peninsula of India, had signalized themselves by great advances in art and science in the very remotest antiquity." Among the Caucasians there are great modifications of character, cerebral and mental. There are among them, but evidently as exceptions to what we should embrace under the Caucasian variety, the lowest organization with a corresponding intellect and moral feeling—an organization, an intellect, and a feeling not superior even to the

Mongolian or Æthiopian. The baser feelings of man may be kept more in subjection in some parts of Europe, in consequence of restraint being more imperatively enforced by some European governments, by rigid and exact laws, when the character will outwardly assume a more respectable aspect, though inwardly it may be equally vile, brutal, and sensual: and, withal, we perceive an organization no better than that of the Mongolian, and an organization, too, which has generally been neglected by parents, who have studiously avoided inculcating those precepts which ought to be instilled into the youthful mind, and which alone, the organization being indifferent, is capable of raising man above the level of the savage in feeling and intellect, who also is without either precept or organization, such, at least, as is necessary to the preservation of national dignity, and the blessings of civilization.

COLLOQUY XII.

THE effects of the return of Spring have been frequently remarked, as well in relation to the human mind as to the animal and vegetable world. The reviving power of this season has been traced from the fields to the herbs that inhabit them, and from the lower classes of beings up to man. Gladness and joy are described as prevailing through universal nature, animating the low of the cattle, the carol of the birds, and the pipe of the shepherd. I know not if it be from a singular, or a censurable disposition, that I have often felt in my own mind something very different from this gaiety, supposed to be the inseparable attendant of the vernal scene. Amidst the returning verdure of the earth, the mildness of the air, and the serenity of the sky, I have found a still and quiet melancholy take possession of my soul, which the beauty of the landscape, and the melody of the birds, rather soothed than overcame. Perhaps some sort of reason may be given why this kind of feeling should prevail over the senses, in those moments of deeper pensiveness to which every thinking mind is liable, more at this time of the year than at any other. Spring, as the renewal of verdure and of vegetation, becomes naturally the season of remembrance. We are surrounded with objects, new only in their revival, but which we acknowledge as our acquaint-

ance in the years that are past. Winter, which stopped the progression of nature, removed them from us for a while, and we meet, like friends long parted, with emotions rather of tenderness than of gaiety. This train of ideas once awaked, memory follows over a very extensive field; and in such a disposition of mind, objects of cheerfulness and delight are, from those very qualities, the most adapted to inspire that milder sort of sadness which, in the language of a native bard, is "pleasant and mournful to the soul." They will inspire this, not only from the recollection of the past, but from the prospect of the future; as an anxious parent, amidst the sportive gaiety of the child, often thinks of the cares of manhood and the sorrows of age. These effects will, at least, be commonly felt by persons who have lived long enough to see, and had reflection enough to observe, the vicissitudes of life. Even those who have never experienced severe calamities, will find, in the review of these years, a thousand instances of fallacious promises and disappointed hopes. The dream of childhood and the project of youth have vanished, to give place to sensations of a very different nature. In the peace and beauty of the rural scene which Spring first unfolds to us, we are apt to recall the former state with an exaggerated idea of its happiness, and to feel the present with increased satisfaction, and particularly if that scene were the one in which this state was passed. There is a silent chronicle of past hours in the inanimate things amidst which they have been spent, that gives us back the affections, the regrets, the sentiments of our former days—that gives us back their joys without tumult, their griefs without poignancy, and produces equally from both a pensive pleasure, which men who have retired from the world, or whom particular circumstances have somewhat estranged from it, will be

peculiarly fond of indulging. Above all others, those objects which recall the years of our childhood, will have this tender effect upon the heart: they present to us afresh the blissful illusions of life, when Gaiety was on the wing undaunted by Care, and Hope smiled before us unchecked by Disappointment. The distance of the scene adds to our idea of its felicity, and increases the tenderness of its recollection: 'tis like the view of a landscape by moonshine; the distinctness of object is lost, but a mellow kind of dimness softens and unites the whole.

But the pencil of memory stops not with the representation of ourselves; it traces also the companions and friends of our early days, and marks the changes they have undergone. It is a dizzy sort of recollection to think over the names of our schoolfellows, and to consider how very few of them the ravage of accidents, and the sweep of time, have left within our reach. This, however, is less pointed than the reflection on the fate of those whom affinity or friendship linked to our side—whom distance of place, premature death, or (sometimes not a less painful consideration) estrangement of affection, has disjoined from us for ever. I am not sure if the disposition to reflections of this sort be altogether a safe or a proper one. I am aware that, if too much indulged, or allowed to become habitual, it may disqualify the mind for the more active and bustling scenes of life, and unfit it for the enjoyments of ordinary society; but, in a certain degree, I am persuaded it may be found useful. We are all of us too little inclined to look into our own minds—all apt to put too high a value on the things of this life. But a man, under the impression I have described, will be led to look into himself, and will see the vanity of setting his heart upon external enjoy-

ment. He will feel nothing of that unsocial spirit which gloomy and ascetic asperities inspire ; but the gentle, and not unpleasing, melancholy that will be diffused over his soul, will fill it with a calm and sweet benevolence, will elevate him much above any mean or selfish passion. It will teach him to look upon the rest of the world as his brethren, travelling the same road, and subject to the like calamities with himself ; it will prompt his wish to alleviate and assuage the bitterness of their sufferings, and extinguish in his heart every sentiment of malevolence or of envy. Amidst the tide of pleasure which flows on a mind of little sensibility there may be much social joy without any social affection ; but, in a heart of the mould I allude to above, though the joy may be less, there will, I believe, be more happiness and more virtue.

It is rarely from the precepts of the moralist, or the mere sense of duty, that we acquire the virtues of gentleness, disinterestedness, benevolence, and humanity. The feelings must be won, as well as the reason convinced, before men change their conduct. To them the world addresses itself, and is heard ; it offers pleasure to the present hour ; and the promise of satisfaction in the future is too often preached in vain. But he who can feel that luxury of pensive tenderness, of which I have given some faint sketches, will not easily be won from the pride of virtue and the dignity of thought, to the inordinate gratifications of vice, or the intemperate amusements of folly.*

* These observations are gathered from the Edinburgh 'Mirror ;' but as they contain in every detail the sentiments of the reciter, who would have failed to record them in such simple and perspicuous language, he has had no scruple in quoting them.

But whatever may be our ideas of the past or the present, however enhanced the pleasure of memory is in the recollection of those scenes which attracted, and those pursuits which engaged our infantine and youthful years, and how much soever happiness may lie in the exercise of social feelings and Christianlike sentiments, there is a mixture of pain in all, a restlessness of mind, and an impatient looking forward to some future good which reason assures us will never be realized here, that makes us long and hope for that *rest* which another and a higher state is alone capable of procuring us. This is a season of pilgrimage, a land of fugitives and strangers, seeking their *proper* country, that to which they are bound ; and though they may meet with much by the way that shall for an hour or so dispel sadness and care, and take from them all thoughts of a better and a brighter world, they yet encounter enough to remind them of the toils they endure, of the vexations they experience, and, lastly, of the reservation of a state where no toil and vexation are. Bereft of the idea—of the possibility of our fugitive course of life terminating in death, to be succeeded by none more permanent, more enduring, more felicitous—to fancy ourselves in a foreign land, without a hope of gaining that which is in truth a home, a native settlement, is robbing us of that prophetic star on which in times of distress and danger we are willing to confide for safety. There is no death. The grave only takes us to another place—removes us from that of our pilgrimage. And this notion, founded most assuredly on Scripture, is yet the notion of savages, who never heard of this source of faith ; for one of a tribe of barbarians being found to endure the loss of a wife, or a child, with composure, was asked why he felt so little pain at the departure of one whom he should never see again, he replied, “ Our

separation is temporary ; we shall soon meet ; her eyes are sealed only to this world ; they now see in another ; she is not dead, but living." In truth, the soul can never die ; and there is evidently an innate consciousness of this fact.

STEWART.

This principle, as I said before, lives always—it *must* exist. When God breathed into man the breath of life, and gave unto him a living soul, he gave a spirit independently of the material and visible parts. The soul had not its origin in organization, but in the Deity himself. It is a simple essence given by an indefinable Being, not created, but proceeding ; for it had its origin in God, being in His image, and derived, as it were, from Him. As belonging essentially to the Deity—as consisting of attributes which are really and virtually of the Deity, it can never die. The soul is, as it were, the offspring of God, though it has become degenerated and rebellious. It is a simple, active agent ; and if received back by its Author as his acknowledged own, there is an inheritance of incorruptible glory in reserve, prepared from the foundation of the world.

PHRENOLOGIST.

To talk of annihilation under any form, to think there is any thing in existence subject to absolute destruction, which is the negation of being, as cold is the negation of heat, is folly. Of all things I should be most unwilling to conceive that the image of God, which the soul of man still is, can undergo destruction. I can easily conceive that it may have a mode of action different from the parent or original, but never that it will suffer annihila-

tion. Without mentioning outward evidence, there is something within persuading me of immortality—a restless state of existence conscious of its indestructibility.

STEWART.

That restlessness is one sign of activity being its most essential concomitant; a never-dying consciousness is its very essence. The object of the Deity was that this should form its most virtual feature. As such, it can never be dormant. It must not only live after the judgment—an awful period!—but in the lapse of time between its separation from the body and that event. If, as a simple principle, it suffer absolute inactivity in this interval, which is tantamount to annihilation, it is very questionable whether it would not always remain so. This period of inactivity would, in some instances, occupy many thousand years. The sacred writers, in alluding to the resurrection, speak not of any resurrection of the soul, but merely of the body, as though these two things, spirit and body, were now to be reunited; the latter being raised to meet the former, which had been long in readiness to receive it. If, indeed, any evidence were wanting of the soul being destined to live at all junctures, however critical, I am that evidence. I stand as the representative of a party, the party of departed spirits, waiting for the raising of our bodies, when the measure of our happiness will be full, our glory complete. It is far more reasonable, as well as more scriptural, to suppose the soul of man to be always conscious, always active, always living, than to be suspended in its action for an undefined period of time. The soul of Lazarus was in Abraham's bosom—that of Dives in torments; and when Christ said to the penitent thief, "This day shalt thou be

with me in Paradise," a clear inference is conveyed that his soul was to exist antecedently to the judgment. The saints of this earth who have left their bodies, are living with Lazarus and Abraham, Isaac and Jacob. They are of the family of God; and when the Son of God had gained his victory over sin, and the thief had cast off his earthly garments, they were received by this whole family in the vesture of righteousness: the former simply in a shadow of his glory—the latter as a pure and incorruptible spirit, the fulness of which will never fade, but increase in brightness and lustre.

PHRENOLOGIST.

Of all philosophy that is the weakest which throws a doubt on the immortality of that principle in man which instinctively looks forward to eternity, when a perverted reason is not in operation to subdue it. Many philosophers have attempted to reason away the idea of immortality—men, whose profound intellects should have taught them how to appreciate the inspired word, and to reckon upon death as a gain. Dryden truly says

" Dim as the borrow'd beams of moon and stars
" To lonely, weary, wandering travellers
" Is reason to the soul:—and as on high
" Those rolling fires discover but the sky,
" Not light as here; so reason's glimmering ray,
" Was lent—not to assure our doubtful way,
" But guide us upward to a better day.
" And as those mighty tapers disappear
" When day's bright lord ascends our hemisphere,
" So pale grows Reason at Religion's sight,—
" So dies,—and so dissolves,—in supernatural light."

The Scriptures speak of the insufficiency of reason. They utter a warning voice to every traveller, beseeching him

to receive in humility and faith the mysteries of God and redemption, which no intellect can comprehend, rather than trust entirely to reason, the most dangerous quality of man when put in competition with revelation.

STEWART.

Reason, however, is not denied to man in another state—only its perverting purposes, its untoward inclinations. There the mathematician is solving his problems, and the astronomer his celestial mysteries. The sage of antiquity, as well as the learned modern, walks in his own peculiar path, that which he had struck out and pursued while in the flesh.

PHRENOLOGIST.

This is a delightful idea—that those lawful pursuits which engrossed the higher faculties of man during his terrestrial life, are the surest mediums of happiness in another. There, however, life becomes more pure, more unalloyed, more elevated, such as we cannot conceive in this mortal state. To think of meeting such philosophers as Plato, Newton, and Galileo, and poets like Homer, Shakspeare, and Milton, and moralists like Socrates, Melancthon, and Johnson, revelling in full luxuriance of thought, and bringing, in some measure, their sublime imaginings and profound reasonings to the level of the weaker apprehension, enhances, in a great degree, the idea one entertains of the bliss of a future state. All earthly enjoyments are transient and weak in comparison with the pleasures you enjoy. The poet, in referring to the things of earth, asks,

“ Ah ! what is Pleasure, but a bubble broke ?

“ And what is Time, but as a transient stream ?

“ And what is Hope—a spark o'erwhelm'd with smoke ?

“ And what Affection, but a troubled dream ? ”

STEWART.

I say not whom you would meet ; but be assured that he who cultivates his mind to the greatest advantage in philosophy, in morals, or in poetry, as well as in religion, enjoys in addition that which the mere religionist enjoys. Man carries his understanding and imagination with him ; and it would be folly to suppose that, because he had entered upon an eternal state, they were to sink or rise, with the view of being brought to one common standard.

PHRENOLOGIST.

If it were not for the advantages which a noble and enlightened intellect would derive in eternity, I should be inclined to dispute its utility so far, in particular, as the happiness of the individual in possession of it may be concerned. If such high endowments of mind prevail without religion, they are apt to be turned to purposes on which some prohibition has been laid either by God, government, or the rules of society. More than this, they often lead to petulance, to contentions, to ambitions, and envyings, totally at variance with that sobriety of mind which lesser endowments ensure. If, again, they exist with religion, the wretched and deluded state of the world must be a subject of consideration that carries with it any thing but consolation to the human breast ; and the doubt and fears of such a mind in regard to the attainment of pardon from an offended God, are usually so strong as to render that assurance in which the weaker intellect reposes, and finds relief and comfort, of so fragile and problematical a texture, as to detract from the happiness it would otherwise enjoy.

STEWART.

In this you are perfectly right. Intellect, of itself, does not so much as lead to that probity which its own elevation ought to ensure. Yet we could not, on peril of being deemed lax in our opinions and views, have it supposed that high endowments are undesirable. They should be coveted if only for the advantages which a proper direction of them may lead to: they should be prized and appreciated when possessed, as talents entrusted to man for the advancement of some objects connected with the economy of Divine grace. Whatever relates to mind must excite a permanent interest. It was observed by Hume, "that reputation founded on philosophy and science passes away with the revolutions of human opinion; but that to record or select the phenomena of human nature creates an interest with the species itself."

PHRENOLOGIST.

Even the fame which intellect secures may, in the opinion of an eminent writer, follow us to another world. Speaking of the desire of fame which, he says, "is so universal, and seems to be so instinctive in our nature, and operates so powerfully to do good when it seeks its object through laudable pursuits—that it is not a chimerical possibility that it may be something more to us than a voice which we cannot hear, or than a breath which evaporates as it is uttered;" he adds, "the reputation which we attain during this life may follow our being wherever that may be situated hereafter, with all its momentous consequences, creating benefit and pleasure to us there, whenever it has arisen from what piety and virtue sanction and perpetuate here; but causing us per-

sonal and sentient evil and disgrace in our future abode, if it has sprung from actions, writings, or character which have been repugnant to moral reason, to human welfare, or to religious truth. It is the soundest inference to believe that all fame will be an unceasing companion to its possessor, for good or for evil, as long as the spirit shall exist any where in conscious sensitivity.*" This view may not meet with the ready acquiescence of the multitude; for how must it be with those persons over whose memory clouds of calumny as well as sunshine of panegyric have been long hovering, and about whom all fame must sooner or later cease? If, however, it be true, how far does it not elucidate the disadvantages of a prostituted intellect, be it never so capacious? how obviously set forth the fact that we are answerable for our talents, and that from him unto whom much is given, much will be required? Astounding fact! How monstrous will be the charge brought against that man at the day of judgment, who can give no account of those intellectual talents with which he was so prodigally gifted! Who then, thus accused, would not look back upon past days, and wish that they had been spent in comparative poverty of mind, dragging on existence in obscurity and indigence, yet in innocency of life, actuated by the precepts of the Gospel, and animated by the cheering prospect of obtaining a never-dying felicity, though it may not be adorned by those richer ornaments of the more intellectual, earned by the fame of a wellspent life! Such an idea as that of our fame following us into another world, constituting, according to its character, a portion of our happiness or misery, induces us to think of the fate of those whose

* Turner's Modern History of Europe.

achievements have secured them a reputation which has descended to their posterity, and been spread, more or less, into foreign lands. Measuring the evil or the good which accompany those achievements by the common standard of Scripture, and judging of the future results which will await them, by the same standard, our minds revert to men who have left that reputation, be it good or be it bad, and the annoyance or comfort they must now perpetually receive, in consequence. We think of those who have offered up their own bodies in love to God, who have died martyrs to the faith—of those who have laboured to disseminate morality and piety, and inculcate wisdom—and of those, on the contrary, whose object has been to overthrow the bulwarks of religion, to spread a baneful influence throughout the moral atmosphere, that it may nip the bud of virtue, and taint the seed of righteousness. Names we may quote in either character, until we fill volumes ; but it would be invidious to bring them forth, and perhaps unjust, since the very soul which had attempted through life to corrupt such seeds of piety as may be scattered through a kingdom, may have become reconciled to Him by whom the seeds were sown, before the scene of life had finally closed upon him. Spenser, in the 7th Canto of the Second Book of his “*Fairy Queen*,” sends Tantalus and Pontius Pilate to the infernal regions ; but we tread upon forbidden ground when we judge of the events of a man’s life, though, for the sake of maintaining order and religion, we are bound to sit in judgment upon actions which have an infidel and immoral bias ; and never will protestations against such works be set down as evidences of uncharitableness in the book wherein all our deeds are recorded.

STEWART.

There are different degrees of happiness: the heathen, whose natural religion has saved him, is surpassed in happiness by the Christian philosopher. We yet all join in one common strain of adoration to Him from whom we derive our additional light, and whose glory, though not his person, is present with us. Without partaking of the vices of this earth, we still enjoy its highest pleasures, such as a purely intellectual and moral nature can enjoy. In truth may we say that our minds are mighty, yet unmindful of their might; for one of the most prominent qualities in our new nature is simplicity: our thoughts rise spontaneously, and seem to flow like tributary streams into a channel which is imperishable. We know nothing of night; for the glory of the Son of Man to us is never-ending and constant. We know nothing of seasons; for our sphere is as fixed as our destinies. "The Indian sickens amongst his groves of fragrance;" but we never tire of our groves, wherein no vicissitudes can take place. There is a perpetual bloom, a constant serenity; no fatigue, no sleep, no death, no decay, no birth, save the installation, or inauguration, or admission of another earthly saint, whose accession to a state so exalted, that of redeemed spirits, we welcome with songs of praise and thanksgiving. The influx into our region is rapid; but we discover no distinguishing lineaments of youth, none of age. We mark no disfigurement of form—no contortions. We are all, as it were, Genii of the same parent, over whose heads the same number of years has rolled; but we differ in mind, in pure reasoning, in unaffected imaginings concerning heaven-born things, or the economy of worlds. We

hear nothing of the amatory verse of Anacreon, nothing of the infidel reasoning of Hume, nothing of the irreligious philosophy of Voltaire. We have not to contend against lust, nor are we subject to the temptations of that spirit who is spreading the seed of sin and pollution wherever a population is found on your planet. Though we encounter him not, for we are free from his authority, we are not unmindful of his influence, of his presence among those in whose behalf we feel a temporary, I know not whether it will be a lasting, interest. We participate in the sentiments and thoughts of all virtuous minds—their influence is communicable: they command our attention, and are the subject of our pious themes and ejaculations. Your evils affect us not so as to destroy our happiness. We have no part with sin, and feel not its effects; yet we are alive to your interests, especially to every thing that concerns the cultivation of mind, the only known thing, save God's glory, of our sphere—to doctrines which have a tendency to improve your condition, and inspire you with that belief which has worked out our own salvation. I am speaking the sentiments of my brethren; for we are all of the same temperament in this matter—a temperament, I own, of itself more congenial to our tastes than all the glitter and display of the greatest worldly grandeur, though annexed to it there may be crowns of many nations, and riches of inconceivable magnitude, and power and authority such as the earth never yet yielded to man. Our orb is ethereal, and those who inhabit it are purely mental, feeling interest only in that which is intellectual and moral, whether heavenly or terrestrial. This assurance is sweet; but the assurance of an eternal salvation is still sweeter, when our capacities will be still farther exalted: but we are unable to conceive to what extent. We desire that all

may partake of this rich inheritance : we hope that phrenology may be a means of enabling you to secure it, if it be capable of so much. But I must converse with you as though I was still of this world, desirous of seeing such truth elicited as may be turned to your benefit. I come to persuade myself of its truth, for it is truly a creature of this earth ; but whatever I rejected during my life from prejudice, I am not suffered to conceive of *fully* in my own element, where doubt may exist in temporal matters, but in none that are eternal.

PHRENOLOGIST.

Ere we again enter upon this topic so interesting to me, and likely to prove useful to mankind, I feel enough curiosity to enquire whether you are ministering spirits to those whom you have left behind. An assurance of our departed friend's intercessions in our behalf would convey to the mind a considerable degree of pleasure. I am persuaded, for it would be impious to have any misgivings on this head, that we may look upon the departed as separated from us only for a time, and that all upon whom the impress of divine grace is stamped, have an uninterrupted consciousness of immortality.

STEWART.

There is no such thing as a final separation between individuals, except between the good and the evil. Here is a barrier which can never be passed : but by no departed spirit are you visited in the office of messenger or minister. We are not ministering spirits ; that office is reserved exclusively for an hierarchy now in the heaven of God, and who, at present, stand superior to us in power, and authority, and privileges. You may

recollect that Milton speaks of God as issuing his commands to his angels. These are inspired authorities which convey the same sublime truths. Milton has, in most cases, kept near to probability, and thus it is that he has succeeded in gaining so much upon the good opinion of the public. Homer and Virgil may be supposed to have assisted him with the idea of angels bearing commissions from Heaven. They make subordinate deities receive instruction from their chief, *Jupiter*, and execute the commissions he may choose them to bear to the sons of men. So far, this is not inconsistent if we receive it as allegorical—*Jupiter* being represented as the true God—the subordinate agents as attendant angels; but I am not an angel, nor, therefore, an ambassador, and never, I presume, shall be; for by the time I have attained the nature of an angel, man will have passed away from the earth.

PHRENOLOGIST.

If you have no influence with us, no power to exhort, admonish, and reprove, you may yet surely intercede with the Deity in our behalf. If you call upon him, and invoke him, he doubtless attends to the call.

STEWART.

Nay. All our appeals to the throne would be ineffectual, our applications unheeded—it would, perhaps, be impious. Lest, therefore, you fancy your prayers may reach God through departed friends, I caution you not to address them as intercessors. It is a moral impossibility that they should either hear you or listen to your invocation. As with us there is no commission of sin, and therefore no repentance, in the same manner the

cessation of our influence over you precludes our exerting or even possessing the power of interceding in your behalf. The only medium is Christ.

PHRENOLOGIST.

May we not so much as pray for our departed friends?

STEWART.

Your supplications may not be sinful, but they will avail nothing. The lot of every man is cast, his destiny fixed, and nothing can alter the purposes of God.

PHRENOLOGIST.

And yet prayers for the dead were offered up by the early Jews.*

STEWART.

It is a very common custom, and was in use long before the Romish faith prevailed. It was observed by the primitive Christians as well as by the Jews before the birth of Christ. There is a liturgy, of very ancient date, now in existence in proof of this.†

PHRENOLOGIST.

Then these prayers were valueless.

STEWART.

Certainly. The Redeemer, I repeat, is the only Mediator. By pursuing this subject we should be neces-

* 2 Maccabees, xii. 43, 44, 45.

† Gentleman's Magazine for 1787, Part II. p. 979.

sitated to enter into all the errors and superstitions of the Romish Church. This would lead us far away from the main object of our Colloquies, and to a subject that has called forth endless acrimony, gross impiety, unrelenting persecution, and martyrdom. We had, therefore, better waive all discussion concerning it ; and since night is fast closing upon us, defer our conversation upon that more interesting and less objectionable topic, phrenology, till our next interview.

COLLOQUY XIII.

STEWART.

At our last meeting we conversed upon a subject which had a moral tendency exclusive of any thing phrenological. Let us now confine our attention to the science, if I may so speak of it, and rather to that part which refers to the uses and abuses of those *faculties* which the phrenologist has professed to have discovered.

PHRENOLOGIST.

Say, rather, *organs*.

STEWART.

It matters little whether we say *faculties* or *organs*, if it is clearly understood that the organ is merely an instrument of the faculty, and indisputably clear that *organs* exist.

PHRENOLOGIST.

Both of these positions are, I conceive, established. Were they not, I should be loath to name the subject, much less to enforce the necessity of its observance.

STEWART.

Do you believe that all the organs as they are arranged on the common phrenological bust or map, are proved to have an existence?

PHRENOLOGIST.

I think that at least two-thirds of the number are established, and I behold the others as highly probable. There is, no doubt, great consistency in the system of faculties in the phrenological classification. They seem, in every way, suited to that state of existence which experience and Scripture prove to be the true state of man in his various relations. I have said, in my "Letters on Phrenology," that they connect us with the external world in an endless variety of ways, giving us knowledge of such things as are within the comprehension of man, each preserving an admirable adaptation in its functions to the purposes of life—functions without which it would be impossible for man to enter upon and perform those relative duties in which it was obviously intended he should be engaged, though it were not expressly designed he should *absolutely* and *necessarily* fulfil them. I have also said that the faculties are primitive, being necessary to our existence as rational, moral, responsible, reflecting, and physical creatures, equal to supply all our wants, and to regulate our conduct—that though they may minister to evil, they are yet capable of answering the ends of Divine Providence, morally speaking. It is likewise affirmed, that from them we derive our intellectual enjoyments, and the pleasures which attend pious emotions and moral impulses; that they are capable, if rightly directed, of providing even a higher degree of happiness than we

now enjoy ; and that if man were deprived of any given portion of these faculties, he would lose much of his usefulness, and be incapable, in a word, of enjoying that mental feast which is afforded by the study of nature, the pursuit of science, the lawful gratification of propensity, and the contemplation of the relation subsisting between him and the moral government of God.

STEWART.

While the phrenological faculties have this tendency, no reasonable objection can be offered to them on that account. It is very plain that the first and paramount object of the phrenologist should be, to shew that the organs he has established are the instruments of faculties not only innate, essential, and inseparable, but also really destined to fulfil useful purposes in the scheme of creation, and capable, withal, of answering that end, subject only to the option of man himself. Unless you can establish an absolute utility in each organ consonant with the express design of the Creator—unless you can shew that each faculty is in itself good, and in harmony with the external world—unless it can be proved that man would fall short of an essential part of his nature if deprived of either faculty, now considered innate, there must be a radical defect in the system of phrenology ; since whatever is created must, in its own sphere, be perfect, and not objectionable to the Deity. The Creator must be set forth, as he is, consistent in every part of his work. It cannot be supposed that he has executed any plan, or accomplished any end, which does not manifest both his wisdom and goodness ; and therefore an organ or a faculty capable only of abuses, or of acting in opposition to his good purposes and the interests of man, cannot exist. Hence, if the phrenologist has assigned right functions,

or, rather, faculties to the organs, he must expect each to have a useful sphere of action peculiar to itself. The abuses of the mind, and here I agree with phrenologists, arise more particularly from certain associations, from want of harmony between the faculties themselves, and these with the external world. The right or proper use of every faculty, whether it has or has not an organ, has been assigned by Providence ; and its application to unprofitable pursuits, free agency or a perverted will being the chief cause, is an abuse which was never designed at the creation of man.

PHRENOLOGIST.

The names of some of the faculties are evidently not sufficiently comprehensive, since, by their common acceptance, they do not express the meaning which, in a phrenological sense, they are intended to convey. This may be perceived in taking a glance only at the functions of these faculties ; but the English language does not supply more applicable terms than those at present used. Custom, by associating the word with the thing signified, may render the phenomena expressed by each word, now, in its ordinary sense, conveying a more limited signification than what is understood by it phrenologically, comprehensive to the world ; for it matters not what the artificial sign is, so that it conveys to the mind universally that which we would have it to designate. Agreeably to the phrenological classification, there are two orders of faculties, each of which contains a certain number of genera. The first order, under the head of Feelings, contains two genera, consisting together of twenty-one faculties : the first nine, considered as Propensities, form one genus ; the others, called Sentiments, are divided into those common to man and animals, which are four

in number, beginning at the organ of Self-esteem ; and those proper to man, eight in number, completing the order of Feelings, and beginning at the organ of Veneration, forming the second genera. With respect to the relative situation of the organs in the head, I would refer you to the maps or figures appended to the ordinary phrenological classification.

STEWART.

But what say you to the uses and abuses of the faculties ? If their combined functions will account for all the good and evil that exist in the world, and are sufficient for the purposes you have named, I see no reason to quarrel with your classification. I will put myself in the position of a listener, without troubling you much with my remarks, for the present at least, on the propriety or impropriety of any observations you may think fit to advance, that do not fall within my approbation. You must make allowance for my scepticism in a matter upon which I have entertained such rigid notions.

PHRENOLOGIST.

Your remarks, the result of mature thoughts, and a mind of remarkable powers of concentration, would not be deemed intrusive, but the reverse. Though I may not think as you *thought*, and have the best reasons for not doing so, I cannot but respect your opinions, and especially as they are, necessarily, much more valuable now than they were.

STEWART.

How know you that they are more valuable ?

PHRENOLOGIST.

I take it for granted you now think with more propriety, and that the mysteries in which your mind was whirled in metaphysics, have passed away, and left you with comparatively clear notions on a point about which it is possible men will ever differ.

STEWART.

I have certainly given you no evidence as yet of my superior wisdom—not even so much as advanced the main points of that doctrine in which I took so lively an interest.

PHRENOLOGIST.

And in the promulgation of which you took so active and conspicuous a part, and are now referred to constantly as an authority in disputable questions.

STEWART.

That may be. Though I do not say I see as you see, it yet follows, if my mind has become enlarged by my recent change, and the views I once held were speculative and fallible, as they unquestionably were, that my notions are different, and that the cloud and maze which formerly enveloped them, have disappeared to a great extent.

PHRENOLOGIST.

Perhaps you have leaped from one extreme to the other, and are now ready to go with the phrenologist. I infer this from the dialogues which have taken place between us.

STEWART.

Your inferences *may* be wrong. As yet I have been an interrogator rather than a teacher ; and I am not willing to assume the latter capacity until I have discovered what the opinions of the phrenologist are which require to be refuted or corrected. But I will not interrupt you further.

PHRENOLOGIST.

I will begin with the Animal Propensities, then proceed to the Moral Feelings, and, lastly, to the Intellectual Faculties.

AMATIVENESS. *Uses.*—The tendency of this faculty is to excite in mankind a sexual desire, which is necessary to the preservation of the species.

Abuses.—Indulgence in such ways as are prohibited by the oracles of God.

PHILOPROGENITIVENESS. *Uses.*—By this organ we experience that love for our offspring which is called for by nature, and feel a tenderness for infants who require the fostering care of maturer age.

Abuses.—These are manifested by giving too free a scope, from excessive fondness, to the inclinations of children, by nature so perverse.

CONCENTRATIVENESS. *Uses.*—Its possession enables man to concentrate his feelings and thoughts, so as to fix his mind stedfastly on objects, more particularly on places.

Abuses.—A desire to remain stationary in places, and to be fixed to things not dictated by prudence.*

* This organ appears not yet sufficiently well-established.

ADHESIVENESS. *Uses.*—Occasions those kinds of friendship which maintain good-will among men, and preserve the order of society upon lawful and proper principles.

Abuses.—Attachment to improper persons and things, producing friendships inimical to the interests of the object attached.

COMBATIVENESS. *Uses.*—Enables man to oppose and resist whatever may be prejudicial to his being; to encounter, under the influence of some degree of courage, the attacks of an adversary, and to surmount obstacles when they present themselves.

Abuses.—Propensity to fight and quarrel on the slightest provocation, and to take a hostile position when not justifiable, or warranted by reason.

DESTRUCTIVENESS. *Uses.*—Without a faculty of this kind there would be no power to destroy those animals which either become offensive, or are necessary for our sustenance. It enables us to kill, in a similar manner as Combativeness does to oppose, such beings as are bent upon effecting a personal injury under the impulse of momentary passion, evil premeditation, and unlawful desires. Under proper restraint it becomes a means of defence in other useful matters, not exactly involving life.

Abuses.—From these proceed the various species of torture which some men willingly and without pain inflict on individuals not deserving such treatment. It is the principal incentive to murder, revenge, malice, rage, calumny, or any thing that may injure or destroy the character of others.

SECRETIVENESS. *Uses.*—Privacy and secrecy are necessary to man in some of his relations, and it is by this faculty that he is able to observe them. It is intimately connected with those acts of caution without which every human being would prove himself obnoxious to his Creator, to himself, and the world.

Abuses.—Prevarication, and a tendency to conceal the truth ; artfulness, deception, and, in fact, every species of craftiness.

ACQUISITIVENESS. *Uses.*—With this organ exists a disposition to acquire and obtain such things as may conduce to our well-being, or are otherwise useful in effecting some laudable end, and to provide for those contingencies to which we are liable in our present condition.

Abuses.—Thieving, covetousness, or any immoderate propensity to accumulate from selfish motives, or to gratify desires contrary to right principles.

CONSTRUCTIVENESS. *Uses.*—This organ gives a capacity and a propensity to build, and a power to invent or contrive means of defence against the inclemency of seasons ; when cultivated, it produces a talent for architecture.

Abuses.—The construction of any object calculated to injure rather than to benefit mankind.

SELF-ESTEEM. *Uses.*—A faculty of this description, the first of the second genus of Feelings of the first order, is useful to man, inasmuch as it produces that noble bearing of character, as distinguished from pride, which is required in the station we occupy in the world. In other words, our station, how degraded soever it may be,

is one that calls upon us to maintain a certain degree of independence and respect for ourselves above other and sublunary objects, not human, by which we are greatly deterred from the pursuit of any thing offensive and derogatory to mankind. Without this faculty we should not be able, perhaps, to perceive the responsibility of our condition over that of the brute.

Abuses.—Inordinate love of power, pride, arrogance, scorn, contempt of others, and selfishness.

LOVE OF APPROBATION. *Uses.*—The office of this faculty doubtless aims at the approval and estimation of the Deity and of good men, and that not for the sake of vanity.

Abuses.—Seeking not only unmerited but indiscriminate approbation.

CAUTIOUSNESS. *Uses.*—To man, and, in fact, all animals, this feeling must be essentially serviceable. It enables us to act with circumspection and vigilance in avoiding the dangers we are liable to incur by not observing the physical, moral, and intellectual laws; it excites fear when they are likely to injure us.

Abuses.—Cowardice, pusillanimity, groundless fears, anticipation of evils which may never occur, the encouragement of gloomy and hypochondriacal feelings.

BENEVOLENCE. *Uses.*—Its chief function is to desire and promote the well-being of all objects capable of experiencing the benefits of kindness; it gives complacency, meekness, philanthropy, and benignity to the disposition, and makes us charitably interested for, and mercifully inclined towards, all beings, who, though

independent of ourselves, may require our sympathy and consideration.

Abuses.—At the first glance it would appear that no evil could result from this capacity of the mind, but it may be misapplied in many instances; and an undue administration of property, or a sympathy for undeserving objects, enabling them to gratify their unreasonable inclinations, and, perhaps, at the risk of injuring others who have a claim upon our bounty, of which, indeed, the world affords many examples, are illustrations of the abuses to which this faculty is subject.

VENERATION. Uses.—This faculty is by no means the least useful of the Sentiments. It enables us to revere whatever is worthy of esteem and praise, or ought necessarily to be respected. It pays homage to those in authority over us, and allows honour where it is due. This organ is particularly exercised in religion, and in those acts of humility and devotion which are required by the social laws of man, and the injunctions of the Divine Governor.

Abuses.—These are manifested in a flattering and servile spirit, mean subserviency to individuals, and in a respect for undeserving persons; superstitious reverence in whatever form it may exist, and by whomsoever it may be exercised.

FIRMNESS. Uses.—Under the influence of this faculty man pursues steadily and resolutely any object that may lead to a useful and beneficial end; it gives determination to his purposes and constancy to his character, and infuses stability into all his actions. As an inciter of the human mind, none stand before it in point of utility.

Abuses.—Obstinacy in error, perverseness, and unreasonable inflexibility.

CONSCIENTIOUSNESS. *Uses.*—From this faculty proceed exact and honourable dealings among men ; it gives us an idea of justice, and prompts us to do as we would be done unto. Candour, impartiality, and a steady inclination to preserve the rights of mankind are also its characteristic qualities.

Abuses.—The feeling of the Hindoo widow, who conceives it to be a conscientious duty to burn herself, affords an illustration—remorse of conscience under circumstances not calling for it.

HOPE. *Uses.*—This faculty is absolutely necessary to our improvement and happiness in this life. Without it, a melancholy gloom would be spread over the mind from infancy through every stage of our mortal career. It inspires us with confidence in the anticipation of future good, and is an incentive to virtuous actions. Destitute of hope, we should be destitute of that faith by which the Christian character is supported, and which produces delightful sensations in the mind, in the prospect of eternity.

Abuses.—Desire, mingled with expectation of what is not likely to occur—belief that whatever is hoped for will be realized, promising to ourselves the possession of a happiness which, from the nature of things, cannot be attained.

WONDER. *Uses.*—This gives us a power to admire whatever is really extraordinary and sublime ; to be surprised at those things which do not come within the sphere of our comprehension, one tendency of which is

to excite our admiration and astonishment at the marvellousness and magnificence of the great scheme of creation.

Abuses.—Astonishment at things which can be accounted for ; amazement at the deceptive arts practised by the conjurer and impostor, looking upon things as marvellous which are only delusions.

Ignorance is generally the origin of these abuses ; but the sentiment of wonder is so necessary to them, that how weak soever the intellect may be, they could not prevail without the feeling. Combe says, its uses consist in the desire of novelty—admiration of the new, the unexpected, the grand, the wonderful, and extraordinary :—its abuses in love of the marvellous and occult ; senseless astonishment ; belief in false miracles, in prodigies, magic, ghosts, and other supernatural absurdities.—*Note.* Veneration, hope, and wonder combined, give the tendency to religion :—their abuses produce superstition.

IDEALITY. Uses.—The capacity of this faculty is to experience the emotion of beauty, and to delight in all that is splendid and elegant. Every idea that is clothed in beautiful idioms is impregnated as it were by this faculty of the mind. The ideas are embellished by it ; and thus as the eye catches any thing that is really grand, or the mind conceives of any thing that is really beautiful, the feelings of grandeur and beauty arise as its particular qualities. It is strictly a poetical faculty.

Abuses.—Desire of such things as are pleasing to the eye, and gratifying to the fancy, without being really useful or permanently good ; or, as Combe would say, “ Extravagance and absurd enthusiasm ; preference of the showy and glaring to the solid and useful ; a tendency to

dwell in the regions of fancy, and to neglect the duties of life."

GALETTY OR MIRTHFULNESS.* *Uses.*—It gives cheerfulness to our temperaments or dispositions; and infuses a pleasing charm into the scenes of life. Without it, life would be a dull monotony; it prompts us to be cheerful when cares surround us, and when the spell of happiness seems to be broken. Facetiousness is one of its elements:

Abuses.—Frivolous merriment, ridiculous jesting.

IMITATION. *Uses.*—As animals, it is necessary we should have an imitative capacity; and as rational creatures, we are required to act from example in those things which are consistent with reasonable beings; and in this action we copy that in which the object of example excels.

Abuses.—Imitating what is improper and ridiculous.

This ends the list of Feelings; and now I will pass on to the Intellectual Order.

STEWART.

But stay. It would be possible to comment largely on your statements; nor is it likely that some of them should escape the charge of inconsistency, while the ideas of men upon subjects which will not admit of demonstration, are as numerous and different as the minds which entertain them. Though some of the faculties you have named are admitted by metaphysicians, others are entirely

* This organ has been in general called wit, which is a power that seems neither necessary to man, as every innate faculty must be, nor exclusively the function of any one organ.

new. Such functions as are assigned to these faculties, in the way of uses and abuses, undoubtedly exist with the mind ; but that they should be the functions of primitive faculties, as considered by you, would have been a matter of dispute with Reid, Brown, and other metaphysicians. I do not say they could have *proved* your positions to be false ; because the best they might have been able to advance, would amount to nothing more than opinion, founded, not upon facts, but probabilities or conjectures.

PHRENOLOGIST.

Yes. Hypothesis only.

STEWART.

This subject has already engaged our attention. Suppose, therefore, you continue your observations.

PHRENOLOGIST.

Of the abuses of the Intellectual Faculties we can say but little, if we except Comparison and Causality, the reasoning powers. The external senses, such as Sight, Smell, Taste, Hearing, and Touch, which belong to the order of intellectual faculties, the uses of which all persons are acquainted with, may be too much exercised, and in this over-indulgence, or excessive employment, we may trace abuse. The delight experienced by some in hearing discordant music, or seeing improper objects, does not arise from any radical defect either in the ear or the eye, but in the feelings and temperament of the mind. All the other faculties may be prostituted to, or made the instruments for, the accomplishment of bad purposes ; but this proceeds from some defect in the practical judgment, or from impurity of feeling. For instance, the organ of

Colour may be made useful to the dauber and obscene painter—the organ of language to the swearer : these are evils, and as they have reference to the application of the organs, may be considered as their abuses, but not perhaps so directly the results of the organs themselves as those already considered. Yet no abuse, let it apply to what organ it may, seems, as was before intimated, to emanate so directly from the organ itself as does the use. The great radical defects in our nature appear, indeed, to arise from the predominance of the animal over the moral feelings, and from error or prostitution of judgment, on the part of the reasoning powers, prompting us to commit actions which are not sanctioned by any species of duty, moral or religious. The Intellectual Faculties form the second order of the innate properties of the human mind in the classification of the phrenologist ; which order is divided into four genera—the first genus consisting of the external senses ; the second, of those faculties which simply perceive the existence and qualities of external objects ; the third, of such as perceive the relations of those objects ; the fourth, of faculties which compare, judge, and discriminate. The office of the external senses which form the first genus being so well known, I will make no comment upon them here, but pass on to the other genera, the first five faculties of which form the second genus, the following seven the third genus, and the two last the fourth genus. I shall allude to their uses only.

INDIVIDUALITY.—This gives us the power to perceive an object as it is presented to our minds in the whole. It seems to be that organ wherein the several qualities of an object, being concentrated, are collectively recognised. Whether it has the power of concentrating the

perceptions formed by other organs, and which have more particular relation to each quality of a body, is not yet decided, nor even noticed by phrenologists. It evidently appears to be an organ especially concerned in taking cognizance of what is conveyed by the eye to the brain.

FORM. In this faculty we notice a capacity enabling man to observe a single quality of a body—its Form, without which we could not have any idea of existence.

SIZE. The cognition of an object in its particular property of dimension is gained by the organ of Size. It is also supposed that a notion of space and distance is acquired by it; but this probably is an inference derived from comparison. Before we can have any idea of space; if, indeed, any idea at all can be formed of a vacuum, we must first have a notion of relative position and relative distance. Combe says, it “gives the idea of space, and enables us to appreciate dimension and distance.”

WEIGHT. As to the uses, or even the existence of such an organ as Weight, it may be remarked, that if the capacities of the organs of the second genus of the intellectual order are confined to the perception of the existence and qualities of external objects simply, this organ is not established, it being evident that we can only judge of it by relation. It seems to be the event of reasoning—a knowledge gained by first perceiving the comparative solidity, and the heaviness of the particles of different substances. There is doubtless an organ at the part of the brain where that of Weight is said to exist; but its functions do not appear to be thoroughly understood at present.

COLOURING. It is by this faculty we obtain a know-

ledge of colours, and perceive the harmonies subsisting between them.

LOCALITY.—Of the faculties which perceive the relations that exist between external objects, and which form the third genus of the intellectual order, this is the first. It furnishes us with a power to know localities, and the relation which they bear to each other.

NUMBER.—Every kind of numeration or calculation that relates to figures is made by this faculty.

ORDER.—Under the influence of this organ man arranges his physical affairs in a methodical manner. It is plainly manifested in those domestic arrangements for the excellence of which some persons are particularly distinguished.

EVENTUALITY.—This, perhaps, is one of the most requisite and useful of the intellectual organs. Incidents as they transpire are noticed by it, and it forms a sort of register of events.

TIME.—The period between events is computed by this organ. It “gives rise to the perception of duration.”

TUNE OR MELODY.—Perceives harmonious sounds; without it many of the external beauties of nature, such as the song of the nightingale, would be lost to man. It enables us to judge of the distinction between discord and harmony—gives a musical ear.

LANGUAGE.—The artificial or arbitrary signs by which we express ourselves are invented, acquired, understood, remembered, and applied by this faculty. It further

appears that the modulations of the voice are greatly under its controul.

COMPARISON.—This faculty, which, together with that of Causality, constitutes the fourth genus of the intellectual order, is that from which reason, and reflection, and free-will partly emanate, and that which serves as much as any other to ennoble the character of mankind. It discriminates and compares, draws inferences and judges ; in other words, the analogies and dissimilarities of objects are recognised by it.

CAUSALITY.—The more especial province of this faculty is to discover the connection between causes and their effects—to trace, by a concatenation of circumstances and certain relative phenomena, how much and how particularly the latter may depend on the former.

I have now taken a superficial glance at the functions of the several faculties, but I will not answer for their correctness in every particular. Though there is room for objections to be urged against them, it would be exceedingly difficult to support those objections by a greater weight of argument than that in which the positions are themselves already clothed. Alterations are yet, perhaps, to take place, but they will not, I apprehend, be very material; and as there are other existing faculties that may be termed mental, not mentioned in the phrenological classification, there is every reason to presume, seeing they have not as yet received any definite seat in the brain, that they really belong to those parts to which the phrenologist has hitherto been unable to assign any distinct faculties : for there are portions of brain, the actual uses of which are unknown

to us. Many anatomists and physiologists have, nevertheless, made such experiments as leave little room to doubt of several orders of feeling having their origin here. The cerebellum and convolutions of the brain are, or at least appear to be, exclusively intended to minister to the intellectual, moral, and animal faculties; and we are at liberty to conclude, that as no part of the body, except the brain, is literally endowed with an innate mental faculty, and the only seat of consciousness, that those parts which the convolutions and cerebellum do not comprise, are the seats of such faculties as the phrenological classification does not embrace. These faculties are, Pain, Thirst, Hunger, and other sensations, which we cannot attach or ascribe in any manner to those now forming the nomenclature. Although pain, thirst, and hunger may appear localized to certain bodily parts, we doubt not that the mind, whose seat is the brain exclusively, is that which becomes impressed with consciousness on all occasions, and hence that the brain, as well as those parts which alone appear to feel, is instrumental in producing the sensation.

STEWART.

What! Is the tongue not the organ of taste—the fingers of feeling?

PHRENOLOGIST.

Strictly speaking, they are not. They are instruments only. They receive impressions which must be conveyed to the brain before consciousness arises.

STEWART.

Man is, indeed, wonderfully made. The instantaneousness of the recognition by the brain increases the

mystery ; though I know not what reason we have to suppose that the tongue and finger, for example, are virtually organs of sensation. The eye, you would say, is the organ of vision ; yet without a brain, or a ganglionic substance, answering the purpose of a brain, no animal would be able to see. But you have as yet, you say, no organs of sensation in the brain.

PHRENOLOGIST.

Not exactly so. We may say that the perceptive organs answer the purpose in many respects. For instance, in the act of touch we recognise form, which is evidently one of the functions of the organ of Form. In sight we see a colour, and there is an organ of Colour. An organ of Appetite or Hunger is conceived to have been recently discovered.

STEWART.

The classification of the faculties you said is objectionable.

PHRENOLOGIST.

Yes. There is, in particular, some objection to the classification of those faculties called Sentiments. According to the arrangement, brutes are made to possess benevolence, and not the faculty of imitation. The principal capacity of benevolence, as the phrenologist understands it, is a desire for the happiness of other beings, to which the brute, most assuredly, is a stranger ; and with respect to animals below man, possessing the organ of Imitation, there can scarcely be a doubt on the matter. As to that of Mirthfulness, which it is supposed they enjoy, it may be observed that the degree of it is much limited. We

could be mirthful from reason, and faith; and hope in futurity ; while the most sagacious brutes would be so probably only in the gratification of some instinctive propensity. If we can confine the joy which they experience to this species of gratification, and suppose that the organ of Mirthfulness is the organ that gives us cheerfulness only under the operation of reason, then we may properly exclude this organ in reference to them. It is also named Wit ; but wit is a compound function of the mind, and not so much the simple action of one faculty as benevolence or veneration. The brute, again, is not firm, except it be to gratify some propensity ; whereas man is firm from other and higher motives. These kinds of mirthfulness and firmness in the brute may, then, be considered as the events of gratified feelings which are instinctively called forth, and, therefore, different from what we would have the organs to signify in the genus where they now stand. The meekness or passiveness perceptible in some brutes arises, in like manner, from satiated feeling, and from kindness from which they are capable of experiencing delight, often manifested in a degree of mirthfulness. The organ of Imitation in man has a more extensive sphere of action than what is enjoyed by a brute.

STEWART.

If you take the sagacities and instincts of the *whole* brute creation into account, you will find it extremely difficult to make man possess any faculty which may not be found, in some way or another, in that whole. By placing any *one* animal in comparison with man, an immediate difference will be discovered ; but give that one all the faculties which other animals, both higher

and lower in the scale, possess, and in what shall man be found superior? Certainly not in many things.

PHRENOLOGIST.

This subject, if pursued, would lead us too far into comparative phrenology, on which I am not disposed to enter here. It is a field but little trod at present, and certainly could not be explored successfully without considerable labour and toil; and a regular system must be adopted before any thing very profitable can be reaped from it. But to resume for a moment the consideration of the Faculties, I wish to be understood that, while each possesses a peculiar economy of its own, it depends for its existence, as well as for its action, on the organization of other faculties, and on the external world. That we have assigned to each faculty its proper functions—that we have given to it all and no more than it claims, is very doubtful; and as it is questionable whether the economy of either is rightly understood, it becomes a matter of great importance that the energies of the phrenologist should be directed especially to this point. It may be also well to observe here, that the manifestations of the mind, whether simple or complex, that is, as produced from the action of a single faculty, or from a combination of them, are good or otherwise, according to the circumstances which may call them into being, the organization and education having great effect in determining the result. It is an axiom held by the phrenologist, that, *ceteris paribus*, in proportion to the size of an organ, so is the energy or activity of its faculty. This principle being true—and the whole constitution of nature confirms its truth—we may easily conceive that, if the instinctive organs were unusually large compared with those of intellect or morality, their faculties would assume great

ascendancy, and that, in fact, the higher powers would, in one respect, be made subservient to them. Education, by which I understand every thing capable of drawing out the higher powers at the expence of the lower, would, of course, greatly modify the result. It must not be forgotten, however, in this place, that the organs of the propensities are at all times larger than those of either intellect or morality. It would be well if it were otherwise, as in such a case the moral and intellectual conditions of the world would be found more supreme, and the condition of man, therefore, considerably improved. The truth of this position is borne out by experience; for we discover, amidst all the wreck of morals and mind, even in the best and most talented of men, that man is most capable of filling those relations which he bears to society with the greatest advantages, and to the most successful and useful end, when his brain is well developed. Experience also proves that, in proportion as the faculties are exercised, the organs thereof become enlarged; and since the larger organs have in their manifestations the greatest authority over the bent of mind, we must discover an essential utility attaching itself to that which has the effect of exercising the best of faculties, and hence enlarging the best organs.

COLLOQUY XIV.

AMONG the watering places on the coast of Devon, Teignmouth ranks deservedly high. Its open sea and excellent sands, its towering cliffs and beautiful river, its charming vallies and shady groves, will always render the place attractive. There is one walk in the neighbourhood which deserves to be especially noticed. It has a most appropriate name, *Love-lane*. It runs by the side of the sea immediately on the edge of the high cliffs, yet is bounded in parts on either side by a hedge-row which intercepts the sight, occasional breaks existing, that the eye may be ravished with a view of the ocean, which here appears in all its magnificence. In tempests it presents all the rough grandeur of the storm, the tide below beating against the sands and fallen crags with a hollow roar—the swelling waves, tipped with their white foam, riding proudly towards the perpendicular rocks, which,

Like some cleft castle, with calm disdain,
Still braves the outrage of inclement skies.

The close of a sunny and calm day brings with it a sea-view here which has often drawn my attention. The sun in the west behind allows the dark cliffs to throw their shadows on the waters, which, on being contrasted with the glassy surface to which the rays of light are yet

admitted, and from which they are reflected, gives a pleasing and varied effect that will never fail to attract the observant mind. Nor will the morning break here upon the early riser without presenting a scene of considerable attraction. The sun in the east gradually rises as though the deep and fathomless waters had contained her during the night, and were now sending her forth to animate the spirits of the earth, and dissipate the gloom of dawn. The feeble rays scattered upon the still waters, and the sun rising in gorgeous splendour, are seldom seen with greater effect than from some parts of this romantic walk. An east sea-view at dawn of day, the sun as it were breaking through the watery element, never ceases to interest us. It is, perhaps, in some measure, on account of the quietude of the thoughts at this period, the night having partially absolved the spell which bound us to trouble, or thrown into oblivion the feelings of the preceding day. We are never better prepared for *intercourse* with Nature—never so alive to her magical influences over the heart—never so suited to notice the simplest incident, and recognise the varied beauties and solemn grandeur which she presents, as when the mind is undisturbed, unruffled, by *intercourse* with man, in his ever-aspiring, ever-craving lust for power, ease, and luxury. In the morning these desires are for a time subdued; though we no sooner again enter upon our daily course, exchanging what are called civilities, and carrying on business communications, than the calm of thought which mingled with the beam of the morning, and centred in nature rather than man, is broken, and succeeded by feelings of less innocence and delight. The dawn of a summer's day, when the world has not yet thrown off its slumbers—when the refreshing breeze whispers peace, and nature yet lives in silence, save the noise of the foaming

surge, is the most enviable of all seasons, and should, not only for the quiet it yields to the turbulent mind of man, but for the health it brings, be sought with avidity. Then, in truth, should we be often enabled to say with Chatterton, in all the elegance, and beauty, and harmony, and simplicity of poetry,

The morn begins along the east to shine ;
The flitting lights upon the waters play ;
The faint red ray slow creepeth o'er the green,
To chase the murkiness of night away.

Oh, sweet retirement amidst groves and hedges, cottages and sea ! Talk not of art, says an elegant moral writer : I love the forms of nature : they are simple, fair, and beautiful. How lovely is the landscape ! how balmy the air ! how sweet the silence of the sequestered spot, broken by the melody of the rejoicing birds ! Such a walk as this revives the spirits, and bids the heart offer up its thanksgivings to Him who has clothed, as with a garment, the heavens and the earth with beauty. Talk of painting ! What think you of the cottage with the thin blue smoke rising up amidst the trees of the coppice ?—the winding brook in the valley, and the peaked mountains in the distance, far as the eye can reach ? What of the glorious sunset, the sky of molten gold ? Here is nature, simplicity, beauty, colouring, and life, that the Rembrandts, the Raffaelles, and the Rubens of the day cannot touch or approach. The glowing tints of the skies of Claude Lorraine are nought compared to the heavens rich with the beams of the setting sun. What, again, is music in comparison with the song of birds ; or the full-toned voice of the saint pronouncing the dreadful judgments of the everlasting God, singing the praises and mercy of the Redeemer !—or, what compared with the poetry of Scripture is the poetry of man ? What is all

the guilty homage of inflated rhyme paid to meretricious beauty and vain-glorious heroism? What all the wild idolatry that is offered up to imaginary beings and fabled deities? In Scripture there are high and holy thoughts, in flowing strains, directed to a high and holy purpose. Homer, Virgil, and Milton may beguile us with their song; but the songs of the Royal Psalmist purify while they raise the heart—elevate while they sooth the affections. They are more than poetry—they are words which human art could not invent or conceive.

Gaining the summit of the gradually rising ground, we command a peculiarly striking view. From a single spot are seen the much-frequented watering place, Exmouth, standing proudly forward on the beacon, together with the mouth of its river, and the long line of coast before and beyond it; while in an immediately opposite direction are presented part of the town of Teignmouth, the mouth of its river, the high and cultivated land behind, a bold headland called the Ness, not unlike the Shakspeare Cliff at Dover in form, grouped with the romantic and far-famed village of Babicomb and its bay. I do not think it possible for a much more sublime and picturesque prospect than the sea and land present here, to exist in Europe. By continuing this path the pedestrian meets the road leading to Dawlish, a watering place that has enjoyed some celebrity. It is not like some others, rendered disagreeable from the resident gentry, persons of no distinction and of limited incomes, assuming an authority and importance which are not the lawful privileges of any order of men, and certainly never affected by the nobler, wiser, and better part. Human pride is never so deserving of censure as when we see combined with it littleness and meanness. It is, perhaps, then, too offensive to deserve any thing but contempt and silence.

The distance from Dawlish to Teignmouth is three miles, the road being one continued succession of hills ; and the descent into the latter place, for a distance of nearly a mile, will always be remembered by the tourist for its beauty and variety. The Teign River is another object of interest, from its expansiveness, its woody sloping and cultivated banks, and the bold outline of Dartmoor in the distance, which seems to raise itself as if in proud defiance to the river it gives forth. By the side of this capacious stream, and close to the town, the Exmouth family have long resided. Here the great Admiral passed his latter days, and here he died. Both Teignmouth and Bishopsteignton, a delightful village in the vicinity, along the course of the river, are remarkable for the resort of naval and military men; of the former class especially. One evident reason may be assigned for this congregation of congenial spirits—men of battle—is the moderate price of provisions. There is, perhaps, another inducement—the sea ; a sight of which recalls to the sailor's mind the events of by-gone days, which in the distance of time generally bring forth some pleasing reminiscences, though they should have been mingled with dangers and hardships. The glories of war, the trophies of victory, the spoils of the vanquished pass in review before him, and produce something like a heart-felt satisfaction, and a still lingering love for that element on which they have been valorously and skilfully won. The locality of Teignmouth is of itself, however, sufficient to attract him who seeks a pleasant retirement in the decline of life, or who wants that peace which the situation of his early career denied him. Though it does not present any thing particularly striking, except what has been mentioned, it is yet on the whole a beautiful spot. It is not a second Scio, which has been called the paradise

of modern Greece; but it is certainly equal in picturesqueness to any other place in Devonshire; nor is it like Scio, where Homer is said to have been born, reputed for being the birthplace of any very remarkable character. This "flower of the Levant," this "richest, pleasantest, most fertile, and populous island in the Archipelago," is thus graphically described by Dr. Clarke, who sailed along its Strait from Constantinople to Egypt:—"As we advanced, however, and drew near to Chios,* the gorgeous picture presented by that beautiful island drew all our attention, and engrossed it from daylight until noon. It is the paradise of modern Greece—more productive than any other island, and yielding to none in grandeur. We passed close beneath the town, sailing pleasantly along its vineyards and plantations, and inhaling spicy odours wafted from cliffs and groves. The houses being all white, with flat roofs, presented a lively contrast to the evergreens which overshadowed them; seeming like little palaces in the midst of bowers of citron, lime, olive, and pomegranate trees."—The enthusiasm and rapture with which many historians and tourists have recorded the beauties of this island—the sociability, frankness, gaiety, and courteousness of its inhabitants—and the loveliness of the

* This was the ancient name of Scio. By the Greeks it is now called Chio. Since Dr. Clarke had it in his power to give this beautiful description, the island has become a scene of desolation. It had long been under the government of the Turks, and existed in great tranquillity and peace till the peasantry were prevailed upon by two Greek adventurers in 1822 to revolt. The punishment which awaited the Sciotes was death, and the ruin of their island. A Turkish fleet arriving, murder, and barbarities, and rapine were carried to a frightful extent. The bloodthirsty Turks walked in the blood of the slain, consisting of men, women, and children.

women, who spin and knit amidst groves of orange-trees and cypresses, amidst myrtles and jasmines, sending forth their odorous blossom and "golden fruit" to regale the senses, present a picture to the eye whose features are so characteristically lovely and charming as to spoil our relish for the tamer scenery of Devonshire, though it has all the advantage of sea, of fine navigable rivers, of an undulated country, of fertilization and plenty. It would yet, perhaps, be almost impossible for the Bay-tree, the *Laurus nobilis*, so common in Scio, and other parts of the Levant, of which it is a native, and growing in wild profusion, to arrive at much greater perfection than it does in some localities in Devonshire, and I believe particularly, if my memory serves me, in Teignmouth. As it was held in greater repute by the ancients, and made an agent for many of their superstitions, as well as being used as a mark of honour and glory, it has become adopted into that family of plants which we hold in a degree of reverence, or look upon with a feeling akin to sacredness. The delight we have experienced from Grecian poets and Grecian historians has thrown a kind of lustre over every thing deemed useful, important, or intrinsically excellent by them; and we have, as by instinct, so imbibed their superstitious practice of attaching virtue to this tree, as to make it, even in this day, a token of honour. The crown of the *poet laureat* of this country is a wreath of laurel,* as was that of Apollo, the God of Poetry. Bound round the brows, it stands forth as an emblem of poetic kingliness, before which all other poets must bow in humble submission, though they may be even fitter to wear the

* This is not, I believe, the same species of laurel as that celebrated by the Greeks, being the common cherry laurel, "*Prunus Laurocerasus*," from which Prussic acid is obtained.

wreath than he upon whom it has been bestowed. Foreign Universities have recently used it as a symbol of distinction with those upon whom they conferred degrees ; and *Baccalaureus Artium*, Bachelor of Arts, the first University degree, is a title obtained from the laurel-berry. But the Bay-tree is not the only classic and honoured shrub that grows luxuriantly in this part. The myrtle is no where seen to flourish with such vigour as here ; nor are its dark-green fragrant leaves lost in the winter months.

“ This dark myrtle,
“ Whose ev’ry shining leaf tells mighty things
“ Of Greece and Rome—of conquerors and of kings,”

is universally regarded by the Devonians as one of those plants to which the climate and soil of their county are particularly well suited ; and to no tree are they so ready to direct the attention of the stranger as to this. There is a silent wish in the English breast that what the ancients valued in this way, and of which they made such honourable use, should still retain its former luxuriance, though it is no longer applied to such ceremonial purposes. But if it no longer deck the crown with honours prized and envied, it serves to remind us of times in which the laurel crown, in common with itself, was worshipped with a superstitious reverence, and estimated above silver and gold. Ambition was the strongest passion of the ancient Greeks and Romans, and on its shrine was the myrtle placed for all who could obtain it by such exploits and achievements as were alone entitled to the possession of its wreath.

Teignmouth is not in so much repute as it was some years ago, though it has undergone considerable improvements of late. From the lowness of its situation, and

being bounded on one side by the sea, and on another by the river, the atmosphere is usually humid, and hence unhealthy. By lying, too, nearly due east, it is exposed especially to the oppressive heat of the sun in summer, and to the easterly gales particularly in spring and autumn. Nor is it protected from the west winds which blow violently up the valley in the course of the river, carrying with them the additional humidity arising from the adjacent boggy parts. The vicissitudes here are consequently great ; but these the tourist may be disposed to endure, for the sake of the pleasure to be derived from the varied and beautiful prospects of the immediate neighbourhood. Against the objections there is another advantage to be set ; this is the great politeness and civility of the inhabitants to strangers, which is a desideratum in many watering places. Persons not in search of health, and who can take either horse or pedestrian exercise, may spend a few weeks at this resort with considerable delight ; but those who seek health may not be surprised if they never find it here :—consumptions, coughs, indigestions, every affection, in fact, in which sudden and extreme atmospheric changes, accompanied with damp, chilly breezes, or dry and parching winds, are likely to be injurious, will usually be exasperated by a residence in Teignmouth. Though one of the most delightful spots in Devonshire, it is unquestionably one of the most unhealthy. There are other reasons, too, why the diseases incident to the frame are not to be *easily* or *quickly* dissipated here. Nature, ever kind, has yet often some rude and unskilful opponents to encounter, whom she would willingly banish from her presence, and charge with folly, cruelty, and ignorance.

There are, however, few places which we frequent that afford unmingled delight. If they minister to our senses,

they may draw upon our health, and if not our health, our peace of mind, We call for peace, and Nature responds, There is no peace ! We hope for contentment, and find none. There is a melancholy sadness in the thought that we are ever seeking what we cannot find—ever looking forward to a future which will never come. The butterfly of the day wings from flower to flower, and its happiness is in the enjoyment of the present ; but man pines for that which the day will not afford, and in grasping for the reality, he meets with a shadow. If we gather the sweets of life, we enjoy them only for a moment. They pass off with the dew of the morn, or languish in the breeze of the evening. They are but as the rays of the setting sun flitting upon the waters, and dying away with the shadows of the night. It is with beauty as with pleasure : if time snatch it not away, death will. This calls to my recollection a mournful instance which occurred in this place, of the momentary existence of female graces, loveliness, and beauty ; qualities which only live to die—to captivate and animate us for a season, and then fade away like the beauties of a landscape, veiled in eternal night. Bright is that reminiscence which now pictures to my mind the form of one who has just sunk into the grave—one on whom Nature prodigally lavished the highest of female personal charms, and bountifully supplied with virtues and wisdom. Her young heart bounded with joy, and her smile eloquently proclaimed the simplicity and innocence of her mind. Not a ripple seemed to disturb its surface, nor a cloud to obscure its brightness :

Peace, deck'd in all the softness of the dove,
O'er her passions spread its silver plume ;
The rosy veil of harmony and love
Hung on her soul in one eternal bloom.

In every movement there was grace—in every look dignity and sweetness. She commanded our respect while she extorted our love. Every expression kindled admiration. As her thoughts and feelings arose in the mind, they burst into light. We saw them breaking through her beautiful countenance, “like day-beams through the morning air,” and as the impression arose, we caught its inspiration.

“ Her eyelids black and silken fringe
“ Lay on her cheek of vernal tinge,
“ Like the first ebon cloud that closes,
“ Dark on evening’s heaven of roses !
“ Her glances, though in silence hid,
“ Seem’d glowing through her ivory lid,
“ And o’er her lips reflecting dew
“ A soft and liquid lustre threw ;
“ Such as, declining dim and faint,
“ The lamp of some beloved saint
“ Doth shed upon a flow’ry wreath
“ Which pious hands have hung beneath !”

Her finely formed face gave an additional interest to her countenance. Her eyes were black, and the most beautiful and varying. There was a mixture of softness and brightness, of languor and voluptuousness. They expressed both sentiment and intelligence, both passion and innocence ; and they had the assistance of dark arched brows, flexible beyond measure. It was a marvellous expression—one that must for ever remain incommunicable ; but persons live, who still remember *it*. The transitions of thought and passion were rapid, which gave an animated and impassioned tone to her look, striking every person alive to grace and beauty. Indeed, she was altogether an exquisitely faithful portrait of female loveliness—now reminding us of Imogen, now of

Juliet, now of Desdemona. Different from either, she almost necessarily partook of the qualities of all; for what is there in female nature that is excellent and winning which we do not see combined in these three characters? She had a majestic figure. Her neck and arms were moulded in Nature's finest mould, white and smooth as ivory.

Her lips more red than summer's evening sky,
Or Phœbus rising in a frosty morn;
Her breasts more white than snow in fields that lie,
Or lily lambs that never have been shorn,
Swelling like bubbles in a boiling well,
Or newly-burst riv'lets softly whisp'ring in the dell,

gave beauty to her small and somewhat pouting mouth, and elegance to her shape. Her nose, though not truly aquiline, was fine; her forehead rose loftily above her brows; and her hair, black as jet, was braided about her temples, shewing her Grecian, or, rather, Circassian face to advantage. There was a mind, a form that called all our affections and sympathies into life. We pressed not her hand, nor caught her smile, nor heard one accent fall from her tongue, without a lurking wish that all we felt, and saw, and heard was ours.

The harmony and plaintiveness of her voice were not the least of her attractions. There was a mellowness, a kind of dying softness in it, which was particularly inviting. We could, in truth, again say with Moore,

" There never yet a murmur fell
" From that beguiling tongue,
" Which did not with a lingering spell,
" Upon our charmed senses dwell,
" Like something Heaven had sung !"

And yet all these graces were only borrowed plumes.

Now we come to our moral. The love of pleasure had formed a prominent feature in this charming girl. Though she derived felicity from some sequestered spot, from a murmuring brook, and the labourer's cot entwined by the eglantine, and perfumed by the jasmine, she longed for the evening to arrive, when the din of music and the voice of flattering would be heard. Wasting her thoughts, elevated above the common level, thus, for some time, she began to think of the vanity of her pursuits, and to give her noble and virtuous mind a more useful direction ; and it became directed, as by instinct, to religion. As she profited by that she had long neglected, her health declined, till death removed her from this world. It seemed as though her Creator had snatched her from the vortex of dissipation to save her from a violent as well as premature death ; and so fully was she prepared for the awful crisis, that the grave had lost its sting, and she sunk suddenly, as in the midst of her beauty, to rise only with a body still more beautiful, and a mind still more immaculate. As we in imagination chased her angelic form through either of her usual resorts, it

“ seem'd

“ Like some divinely haunted place,
“ Where fairy forms had lately beam'd,
“ And left behind their odorous trace !
“ It felt as if her lips had shed
“ A sigh around her ere she fled,
“ Which hung, as on a melting lute,
“ When all the silver chords are mute,
“ There lingers still a trembling breath
“ After the note's luxurious death—
“ A shade of song, a spirit-air
“ Of melodies which had been there !”

Often I pursued the tracks which once in health, and

grace, and beauty she pursued ; and as the bitterness of the first recollection of her sudden departure passed away, there was a pleasing satisfaction left in the remembrance that her charms were not lost, but merely removed to some more congenial clime. We would yet call them back for a moment, that we may once again whisper those notes of love and friendship which seemed yet to hang upon the very boughs and hedges of the grove on which they fell. A kind of sacredness attached itself to the spot she frequented ; but the very murmurs of the wind, to which she would stand and listen, appeared to bring with them the dying sound of death, and to say, Why standest thou here? Thou art but as the breeze, which no sooner makes a buss than all is hushed in silence. The departing evening rays which once had set on her, seemed to tell the same sad tale—Thy life is as the going down of the sun: it may have quickened, and warmed, and animated, but its influence is not perpetually shed. Yet the rays die to rise again. Musing thus, which brought with it mingled pleasure and melancholy, a feeling which we all love and court, the shades of night would overtake me. But they served rather to increase the pensiveness of my reflections, while they took nothing from my sadness. It still seemed to invite more strongly the reappearance of my angelic friend ; and often in truth would I lisp these lines—

Now as the mantle of the evening swells
Upon my mind, I feel a thick'ning gloom ;
Ah ! could I charm by necromantic spells
The soul of Hebe from the deathly tomb !

Then would I wander through this darken'd vale,
In converse such as heavenly spirits use ;
And, borne upon the pinions of the gale,
Hymn the Creator, and exert the Muse.

But as I wandered, I hoped to meet a spirit not much less welcome than Hebe herself. The place was lonely in the outskirts of the town—a dell prettily laid out in gardens, with a road overhung by dark umbrageous wood, leading to way-side cottages. Here have I often strolled when all nature seemed to be asleep, and no light, save that of the twinkling star, peeped through the thick foliage to guide my course, and no sound was heard, except faintly, in the distance, the lashing of the ocean-wave. A stillness how sublime! A darkness how profound! It seems to give back to us the grief of former days without its poignancy; and the mind, no longer engaged by the sight of visible objects, nor the ear by that which is audible, nor the nose by perfumes, for the dew of the evening locks up the sweets of the floweret, the imagination and reflection have undivided empire, and are now solicited to come forth in all their native strength and elasticity. If man has mind, the darkness of a sequestered spot, of whose beauties he is conscious, will call it forth. To him, therefore, who thinks, the gloominess of night is as welcome as the sun. Fancy and thought are lights which supply, in one way, the place of this luminary. Johnson dreaded darkness, rather from the tendency it had to rouse the full-toned energy of his mind, at which period the awful uncertainty of the future would come with its most appalling force. Yes, it has this great advantage—it lifts us up to God. We seem to feel that all is mute—that nothing is abroad—nothing stirring but Him. Through his infinite wisdom and goodness it is that things are now sunk for a season into divine repose, when the ploughman rests from the toil and heat of the day, and the abandoned from her griefs; when the beggar forgets his poverty, and the prisoner his chains; or as Euphrasia,

in the "Grecian Daughter," would say when she is imploring Philotas, who guards the prison-door of her starving father, to give her access to his cell—"Yes, all—
all rest; the very murd'rer sleeps; guilt is at rest;" but she adds, "*I only wake to misery.*"* What an idea of wretchedness! But who would not court this grand soother of our cares?

"Oblivious Sleep! thy opiate give

"Whene'er upon my couch I lie;

"Thus, without life, how sweet to live!

"Thus, without death, how sweet to die!"

Reaching a rippling stream running parallel with a soft daisy bank, I sat down, listening to the perpetual din of the gurgling rivulet amidst the deathlike stillness around. This is, perhaps, one of the greatest luxuries of

* The eloquent, forcible, and fearless supplications of Euphrasia, and the magical influences she exercises over the heart of her aged and imprisoned father's keepers, together with the expedient she resorts to in giving him the very breast which was intended for her own child, to quench his thirst and allay his fever on the point of death, and the dangers she encounters to perform the last sad office to close

"a father's beamless eyes;

"Print her last kisses on his honour'd hand,

"And lay him decent in the shroud of death,

form altogether one of the most perfect scenes which the art of tragedy can supply. Yes, the father is fostered at his daughter's breast, and finds a parent in his child!! Yes—

"as his languid pow'rs

"Imbibe with eager thirst the kind refreshment,

"And his looks speak unutterable thanks,

"Euphrasia views him with the tend'rest glance,

"E'en as a mother doting on her child."

life. The world seems your own, and the continual sound of the gently whispering brook appears to drown the troubles of the breast, and to awaken the better feelings to consciousness. Care and trouble, envy and strife, sleep with general nature, never struggling to be free; for they seem instinctively quieted, as though the period were uncongenial to their existence and encouragement. The epicure, who fastidiously seeks for enjoyment, and finds little except at the banquet—whose mind is capable of being satiated only by indulging the palate, will find no luxury at a period like this. The gourmand propensities are here without the only food which ministers to the happiness of the whole man, and without which life would be toilsome and heavy.

Amidst my musings in this lonesome spot I had not forgotten the suitableness of the place for another interview with Stewart. I expected and wished for it; and as the imagination can realize to itself much that is desired and coveted, it was to be expected that, as every thing was now so suited to its growth and expansion, exciting its creative capacities, it would not fail to bring things forth in their idealized beauties and excellencies, divested, for a time at least, of every doubt of their reality and truth! Fancy had not flapped her wings in vain, or soared out of her element when she went in search of a thing that was *possible*; and the Professor thus appeared.

STEWART.

Perhaps I am interrupting your meditations?

PHRENOLOGIST.

Nay, the very being of whom I was thinking has become realized.

STEWART.

Whenever we meet, you appear in deep thought: reflection and imagination are not, you must recollect, the best promoters of temporal interests.

PHRENOLOGIST.

I remember to have been told by a friend, that thinking was a disease; and that as far as nature is concerned, or as our individual interests are required, thought in general, *i. e.* such as the moralist and the sage would employ, is not necessary.

STEWART.

If man thinks without aiming to benefit the condition of man, he thinks in vain, and it were better he never thought; but if some men had not thought, what would have been Europe?

PHRENOLOGIST.

The necessity of deep reflection is obvious; but I agree with my friend in the belief that, so far as we are individually concerned, study and research are inimical to our temporal interests.

STEWART.

That may be; but you must not forget the future. Judge of the greater exaltation of the mind in eternity—of the imperative obligation laid upon you by your Creator and Preserver to make the best use of your talents. As you grow in knowledge, you grow in perfection: and is not perfection called for? God is the best rewarder of deserts, if deserts there are; and if the con-

dition of the world is such as to let them go unrewarded, it is the duty of every man to exercise his highest faculties, intellectually and morally. They are entrusted to you for this purpose.

PHRENOLOGIST.

My attention has been directed this evening to a young lady who often visited this spot, but who, while the bloom of beauty yet hung on her cheeks, left us for Paradise, and is now your companion, not ours. She entertained these notions respecting the application of the mind. The love of gaiety had long formed the strongest feature in her character; but, supplied with faculties destined for a higher sphere, though long kept in abeyance, she was no sooner brought to reflect, perhaps by some accidental circumstance, than the responsibility of her situation came with full force upon her mind.

STEWART.

Then you had an opportunity of witnessing her organization, and seeing how it corresponded with her mind?

PHRENOLOGIST.

Yes. She had Veneration very strong; and before she became religious, her respect for persons of distinction in rank or talent was always most obvious; but now that her mind had grown pious, it was exerted especially in reverencing the Deity.

STEWART.

You say she was fond of gaiety. What organs would give her this turn?

PHRENOLOGIST.

She had the organ of Gaiety large ; but there are several motives which impel the ladies to enter into the vortex of society, and go the midnight rounds of pleasure. I can conceive of an individual being, as it were, instinctively lively and gay, and this without the tendency requiring a stimulus, such as the excitement of other faculties. I knew a gentleman to whom the society of ladies was unusually attractive. With them he was one of the most facetious and humorous men existing ; but when out of their company, his talents in this way would be dormant. Sprightliness and gaiety are subservient faculties in general ; though one person, from possessing the organ larger than another, would be naturally more lively, all other things being equal. Let only one darling hope be extinguished, and we lose a degree of buoyancy of mind in proportion. The faculty of Hope is a great inciter to that of gaiety ; and in proportion as Hebe anticipated the realization of her wishes, she would be cheerful, active, and gay. Those who have but little of the organs of Gaiety and Hope sink quickly into despondency, and are with difficulty again roused from their depressions. Happiness in life depends greatly on the development of these organs ; and it were better for an individual to be born poor with them fully developed, than rich without.

STEWART.

By conceiving a faculty to be active and powerful in proportion to the constitution of its organ, it seems to be implied that the differences in mind arise from the nature of the media which are instrumental to their manifestation.

PHRENOLOGIST.

Exactly so. I am decidedly of opinion, and I know not whether the subject has been broached before, that men are not only born with the same number and kind of faculties, but that those faculties are equally strong, capacious, and perfect in all. Whatever differences exist are occasioned, I imagine, by the organ used as the instrument. If two carpenters, equally skilful, set about producing a piece of work which requires to be highly finished, it is not likely that he who uses rough, blunt, and worn-out tools will perform his task so well as the other who has the advantage of the best implements that can be provided.

STEWART.

If this proposition hold good, you must conclude that all minds will be alike when they no longer act by organs.

PHRENOLOGIST.

I do not think the opinion affords this inference inevitably. It seems highly probable that exercise enlarges the capacities of the faculties, and that this enlargement will continue to exist in eternity. I may be allowed to bring an analogous instance in the material world. Two persons with arms equally large, placed in different pursuits, one requiring no exercise of the muscles, the other requiring the greatest, such as the continual use of the blacksmith's hammer, will, after the lapse of a short time, possess arms widely different in size. The increased dimensions of the blacksmith's muscles are retained, though he should cease to work at the anvil, and no longer use the instrument which wrought

the change, or which contributed to their enlargement. It is, I imagine, with a mental faculty as with a muscular fibre. It does not necessarily lose, when no longer in connection with its organ, what it gained by the connection.

STEWART.

Is it not a principle that an organ of the brain requires rest from its labours the same as a muscle, or that it experiences the feeling of fatigue?

PHRENOLOGIST.

Yes; and there is another principle, that, as that organ reposes under fatigue, lying incapable of exertion, some other organ may be brought into action, without having partaken of the exhaustion. I look upon this as a strong proof of the brain being a congeries of organs. One antiphrenologist, however, has said that the sense of relief we gain after the application to one subject, by attention to another, is no proof whatever of the brain being composed of different organs; and the reasons he assigns for this declaration are, because a boy, after eating a hearty dinner of roast beef and vegetables, can eat a pound of plum pudding—because the stomach can receive different kinds of food, and because the eye is relieved and refreshed by different shades of colour and degrees of light, without any cessation of attention. He says, “we might as well say that the stomach had one organ for fish, another for flesh, another for pastry, another for cheese, and another for fruit;” and “that the retina was made up of several organs, one for blue, another for red, and another for yellow,” as that the brain is composed of different, because it is relieved by change of application.

STEWART.

There appears something very reasonable in this mode of argument.

PHRENOLOGIST.

It is plausible, but not conclusive. This antiphrenologist, whom I answered at length in one of the periodical journals of the day, without subscribing my name, must not forget that when fatigue exists, it cannot be with an immaterial principle, but with the instrument through which that principle acts; that is, he cannot conceive of any thing spiritual being fatigued. Now if the brain be but a single organ, one homogeneous mass, the instrument alike of every mental faculty of whatsoever kind it may be, it is doubtless fair to presume that it would be equally fatigued under the application of one faculty as another, being still the same organ employed. The instance of gluttony is absurd; the simile is not applicable; nor is that of the stomach possessing and digesting different kinds of food. The organ of Individuality, for instance, will not tire half so soon in recognising different individuals or objects, as the stomach in receiving opposite kinds of aliment. It is the natural capacity of the former to recognise, to a given extent, different objects without tiring; and that of the latter to receive different aliments without disgust. Different food is to the stomach what different objects are to individuality. Upon a similar principle as the eye is relieved by different degrees of light, or shades of colour, the organ of Individuality is relieved by the recognition of different objects; and we no more want different eyes or different retinas to recognise different

colours, than different organs of Individuality to take cognizance of different objects. If this opponent to phrenology had attempted to shew that each organ of the brain has various capacities, in a certain manner, he could not have resorted to a much better illustration.

COLLOQUY XV.

STEWART.

MUCH has been said about phrenology being useful in Legislation ; at all events, that it will not be long before its usefulness, in this particular way, will be made obvious. Do you hold the same opinion ?

PHRENOLOGIST.

I cannot see exactly in what way the science will be rendered available in this respect. It is contended by us, on the most reasonable grounds, that a man with a good and sound organization cannot commit those flagrant crimes which are punishable according to the laws of the country ; and what shall it profit the judge or the criminal to know that the crime has been committed with a bad organization ? Take the case of murder for example. It may be some amelioration of the offence to learn that the deed was not perpetrated from malice aforethought, from premeditated revenge ; and it may be pleasing to all parties, especially the phrenologist, to find that the organization favoured the idea, or the fact, of its having been the effect of momentary passion and impulse. If premeditated, the crime, in our view, is magnified ; but the criminal deserves our greater pity if he had, which

he most assuredly would have, an organization thus impelling him to perpetrate the horrid deed. The motives which would impel a man to murder are numerous, and these motives may be suggested agreeably to the character of the conformation ; but the Legislature cannot consistently provide against motives : it looks to the act, and punishes accordingly. Now all that phrenology can furnish is the motive by which the culprit has been actuated. There are instances in which murder is considered no crime ; but this is when it is committed in self-defence, and which may be done by the best of men without the violation of any law, Mosaic or otherwise. The same principles apply to every other species of crime. A thief may steal from various causes ; but the Legislature cannot consistently make a difference between that committed from actual want, and that to gratify some selfish passion. He who steals from the first cause is, perhaps, less censurable ; and if the punishment should happen to be mitigated by a considerate tribunal, it would be not in consequence of a man having a particular organization, but because of the urgent necessity, the peculiarity of the thief's situation. It matters not whether the criminal has the organ of acquisitiveness large—he steals, and knows its offence. The act and knowledge of its crime make him a criminal, let the motive by which he was actuated be what it may.

STEWART.

But if any doubt prevail in regard to the identity of the person supposed to be the criminal, say the murderer—if a man were suspected who had a good and sound organization, and against him there was only circumstantial evidence, in the absence of any suspicion

attaching itself to another party, surely phrenology may then be applied advantageously, and found available and useful in the trial, if, that is, it possesses the qualifications assigned to it.

PHRENOLOGIST.

It may. The suspicion would be increased in proportion to the meanness of the development ; and if, for example, the murder had been committed in so secret a manner as to afford nothing more than circumstantial evidence, and if, meantime, the suspected person had an organization under which he could, according to phrenological rules, perpetrate the crime, and artfully conceal it, the more positive would that evidence become ; and yet no judge would be warranted to receive this as evidence while phrenology is unavoidably an imperfect science, as far as its practical tendency is concerned. The man thus organized may be religious, and restrained from the commission of a deed so opposed to the laws of God ; while the man who is conceived to have a good organization, may, for reasons already assigned, not have it. The organs favourable to the commission of this crime may be only moderately developed, but yet in a state of great activity, at which the phrenologist cannot arrive. The skull, too, may be unusually thin, as in the case of the soldier I mentioned, when nothing external would lead to the inference, and of the brain filling the local internal depression of the skull. Phrenology would afford strong presumptive evidence of this fact or that ; but while it is surrounded with so many difficulties in the way of its application—difficulties which appear to be insurmountable, certainty, such as a judge in a matter of life and death absolutely requires, cannot be arrived at.

STEWART.

It would, nevertheless, appear, according to your declaration and argument, that, if it were desirable to ascertain the motive by which a person is prompted to infringe the laws, phrenology might be useful.

PHRENOLOGIST.

In the absence of all knowledge concerning the motive it would, if it could be applied unerringly; but this absence is not frequent. The inducement is usually as soon known as the crime itself. Our knowledge of man, of whom we judge, in a great measure, by ourselves, in conjunction with the circumstances which attend the case, are sufficient of themselves, in general, to enable us to fathom the motive. If many circumstances with which it is desirable we should become acquainted, and in the ascertainment of which phrenology may certainly assist us, could be learned by phrenology only—if, rather, we had no other means of ascertaining those particulars of which this science would inform us, its utility would be most obvious. But it seems to me utterly inconsistent to talk of a thing's usefulness when its use is already superseded, or when it can bring nothing additional to our common stock of knowledge.

STEWART.

Phrenologists would not, in general, accord with you here.

PHRENOLOGIST.

Perhaps not. I am most willing that the science should outrun all others in practical usefulness; but the

more I study or think of the subject, the more evident does it appear that the views entertained by many, most phrenologists, are extravagant and strained. Anatomically and physiologically the science is beautiful, and in the estimation of character it may render us much assistance when other means fail; but it is seldom they do fail. It certainly gives us facility in ascertaining, with tolerable precision, the character of a stranger, and if this be desirable, it is useful; but there is a difficulty in the way of its application here, and this is in the examination, to which a stranger would not submit for the satisfaction or gratification of him who would become the artist. It may be often necessary for a tailor to learn whether that man from whom he received an order for a suit of clothes was likely to pay him; but if he, as a phrenologist, proposed to examine the head of his customer before he could supply the order, I leave you to judge whether he would ever have an opportunity of doing either.

STEWART.

You thus seem to think that neither insanity, education, nor legislation, the three things in which phrenologists think so much may be done by their science, will ever benefit much by phrenology. The usefulness of phrenology I have always denied, and, as you know, gone so far as to dispute its claim to merit on any extended scale. I am happy, therefore, to find you ready to coincide with me in one respect at least.

PHRENOLOGIST.

And I hope, at least, to find, ere you have terminated your visits, with which, by the bye, I shall never be ready to dispense, that we agree not only in this respect,

but in every other which concerns the fundamental principles of phrenology.

STEWART.

My doctrines, my views, the result of laborious thought, are already before the world ; and what better testimony can you have of the degree of coincidence of opinion between the phrenologist and myself?

PHRENOLOGIST.

If you have not changed your opinions since you changed your nature, my hope of your being reconciled to phrenology is fallacious, and the testimony you allude to is a standing memorial against it. But I conclude that when men become wiser and holier, they frequently see reason to alter their earlier course of thought, and throw off the shackles of prejudice in which every man is more or less bound. If this conclusion were not obvious, I could not indulge the hope of seeing you assume a character now which you once almost despised. Good men, as they grow in holiness, gradually see sin in that to which they were formerly too blind to attach sin ; and wise men, for the same reason, may learn to find error in opinions which they had formed at a period when they were less likely to be genuine.

STEWART.

You appear to consider it as indisputable that phrenologists are right, and my doctrines wrong. If so, there is no question of my now according with you, and that I am called upon to deny what in life I so zealously avowed, it being certain that a being in my state cannot

be deceived on a matter which both the phrenologist and his opponent think themselves equal to decide. But studies of this character are not those pursuits on which we are most frequently bent, or those from which we derive our greatest felicities. Our feelings are more like those of the poet—ardent, vivid, glowing, rapturous; and that faculty of the soul which delights in the beautiful, the grand, the glorious, is one most particularly called forth.

PHRENOLOGIST.

This is Ideality, the functions of which I have briefly described. It is, or may be made, one of the most essential sources of happiness. It has a very elevated and high bearing. The canopy, and congregation, and whole building of the celestial temple, with all its unconceived-of fittings and embellishments, all its gorgeous assemblage of materials, upon which human eye could not rest, *because* it is the house of Undeified and Omnipotent Majesty, would be one of the objects of its especial devotion. What would Paradise be without such a capacity? We may enjoy God in a dungeon; but how much greater must be the joy in a place which is intended by the framer to be the source of abundant, boundless felicity, and which, on this side the highest heaven, is the most enviable of places, and too magnificent to come within the limits of the most distant conception. It being the same faculty inspired in the poet which helps to create one of the greatest enjoyments in Heaven, we need not marvel at the happiness possessed by poets, and the enthusiasm with which they follow their pursuits, and seize upon the sublime and beautiful to paint their thoughts, or excite their feelings. Ideality was, in the infancy of the science, called the organ of poetry, as it is

observed to be large in poets. But since it is capable of serving men who are not poets, in giving them power to derive pleasure from the noble and the picturesque, without possessing ability to describe their feelings in numbers, the name has been altered. Besides, the faculty is only one element of the poet's talent; it is the most essential, but a combination of faculties only can constitute a poet. It is this which gives the poetical bias—this which embellishes the ideas. Without it we should be nothing but prose writers, and that of the dullest order. We should have, perhaps, the dry and uninteresting doggrel of the reasoner, but no high-born conception arrayed in the most attractive graces of language, swelling the fulness of period, and breaking the tediousness of argument. It is this faculty which selects words and language that convey the most beautiful ideas. Addison has said that words, when well-chosen, have so great a force in them, that a description often gives us more lively ideas than the sight of the things themselves. The reader finds a scene drawn in stronger colours, and painted more to the life in his imagination, by the help of words, than by an actual survey of the scene which they describe. In this case, the poet seems to get the better of Nature: he takes, indeed, the landscape after her, but gives it more vigorous touches, heightens its beauty, and so enlivens the whole piece, that the images which flow from the objects themselves appear weak and faint in comparison of those that come from the expression. But without Ideality this embellishment would be impossible. There must be, first, an emotion of mind taking cognizance of the sublime and beautiful, before words can paint or represent the thoughts. The effect of poetical lucubrations is in proportion to the strength of this emotion, to the aptitude of the mind to be moved by

beauties and sublimities, to its being capable of impassioned feeling, roused by the most exquisitely perfect of Nature's scenes and operations.

STEWART.

That there is an innate faculty, a powerful excitement of which gives a poetical bias, is a very reasonable supposition. Dr. Thomas Brown has spoken of the "original Emotion of Beauty;" Lord Kaimes of the "Senses of Grace and Taste," which correspond with the ideas entertained by the phrenologist of Ideality. Such perceptions as Brown and Kaimes allude to must be enjoyed by man before he can become a poet. But every man is more or less poetical. The admiration of fine scenery, of harmony in its endless variety of ways, of verse itself, are proofs of the mind being poetical. But it requires something more than a consciousness of this character, something more than the mere perception or emotion, to describe in glowing language and appropriate imagery the loveliness and grandeur of a prospect, or frame so much as an original stanza, and paint with life and truth, or even with extravagance and creativeness, the various beauties and uniformities of the temporal world. In remote periods poetry was the natural language of the heart, when less existed to check the ardour of thought, the vivid, individualizing, free-born sentiments of the mind. The ancients, heated by the chase, or stimulated by war, poured forth their thoughts in language poetical in its cast. In the rudest simplicity, where the passions are not brutalized, the heart is alive to the keenest of impressions derived from nature, and susceptible of emotions which those who live in luxury, ease, and splendour seldom feel. There is in the visible world, in the actual form of things, in the external shapes of

creation, beauty, and even grandeur, which may delight the fancy, and move the heart. To paint these images is not to fulfil all the sublime purposes which answer Shakspeare's character of a grand poet, when he talks of giving to "airy nothing a local habitation and a name;" but still it is to convey a homefelt delight, a sober certainty of pleasure. Yet the organ of Ideality fulfils both purposes to a great degree; and as the visible world is the same to the peasant as the philosopher, both of whom may have the poetical faculty equally strong, it may be so associated with his fancy, glowing by nature, as to render his thoughts and sentiments most poetically inclined. The ancient Scandinavians, a comparatively illiterate set of people, were most poetical: and we have an example in my countryman Ossian, of poetry and rusticity not being inimical to each other.

PHRENOLOGIST.

But the evidence of Ossian having written the poems imputed to him by Macpherson, who professedly appeared as his translator, is very scanty. The imagery of the poems is vivid and beautiful; but I rather suspect Macpherson found a model in the Erse or Gaelic language, from which he moulded the long pieces attributed to the ancient Caledonian. Sublime and able as is the dissertation of Blair, the great champion in the Ossianic cause, I do not see that he has established the point he aimed at. He has satisfied us that there is a profusion of metaphors, often well sustained and highly coloured; but the poems themselves shew that there is a vain repetition, or, as Johnson would say, an unconnected rhapsody. Nor is the imagery so uniformly beautiful, I think, as Blair would have us suppose. Its wildness is one of its chief recommendations; but the inconsistency, the per-

fectly unintelligible character of many similes and expressions, will ever detract from the merit of the work. These drawbacks, in conjunction with the unconnectedness and repetition of the poems, may be no disgrace to Ossian ; but to Macpherson, as a partner in this literary composition, they are. He might have thought that these blots corresponded with the times of Ossian, and be thence the better fitted to delude the world. Besides, he refused to produce originals, which would have been the only way to release himself from the imputation cast upon him by the rough, though perhaps merited, accusations of Johnson.

STEWART.

I shall not pretend to offer any opinion on this matter. It would be impolitic on my part, as there are several persons yet surviving whose feelings are involved in the affair. I will pursue the subject on which I was dwelling. Under Divine inspiration the Scriptures were penned. The strongest feelings of the inspired were called forth, and none are so prominent as the poetical. The ancient Hebrew itself was well adapted to give harmony and cadence to the written periods ; but the strong poetical tint of Scripture language was, doubtless, supplied by the inspiration of such faculties as are best suited to the occasion. The tendency of the mind enabled the inspired writers to choose the most appropriate expressions, and make the collocation of words such as to render every sentence compounded of them harmonious, as well as perspicuous and forcible. The Songs of David for instance.

PHRENOLOGIST.

It has justly been said that poetry is the natural language of intense feeling, whether that feeling be Hebrew

or English, Italian or Indian, Spanish or African. This, and not the structure of the language, was the cause of its "becoming the medium of prophecy and religious instruction." In proof of the nature of a language not being the greatest essential, we have only to instance the fact of the mind having poured forth, under an impassioned strain of thought, imagination, and sentiment, poetical lucubrations, even where the language has been ill calculated to express them. I conceive, of course, that external circumstances have much influence in calling forth this quality of the mind; there are some things in nature poetry themselves, and these excite corresponding ideas. In proportion as nature moves the fancy, and animates the heart, and kindles warmth and admiration, so much the more manifest is this faculty of the mind, so much the more susceptible and developed.

STEWART.

The intenseness of the poetic feeling is yet often so great as to require but little assistance from external nature. In an ungenial clime and a barren waste, where there is nothing to elevate the imagination, or excite the fancy, it displays itself by creating a world of its own, peopled with fanciful objects, and graced with apt similes. These are its own creations, the peculiar properties of its nature; but I do not say it has an organ. A decided talent for poetry is never acquired. It is strictly genius, which is innate. Still some things are more capable than others of calling it forth.

PHRENOLOGIST.

A writer, speaking of the happy influence Asia Minor has had upon men, philosophers, and poets, says, "the

purity and benignity of the air, the varieties of the fruits and fields, the beauty and number of its rivers, and the constant gales from the happy Isles of the Western Sea, all conspire to bring its productions of every kind to the highest perfection ; they inspire that mildness of temper and flow of fancy which favour the most extensive views, and give the finest conceptions of nature and truth. Good sense is, indeed, said to be the product of every country ; but the richest growths and fairest shoots of it spring, like other plants, from the happiest *exposition* and most friendly soil.

STEWART.

One great proof of the innateness of the poetic capacity in the mind of man is, that in the science or art of poetry there is no advance as in other things. The measure of the verse may be improved, but there is no cultivation that will give that inspiration to the mind under which a great poet writes.

PHRENOLOGIST.

But how would you account for the progress made by some of our poets as they advanced in years ? The early efforts of Pope and Byron, for example, were not equal to their later productions.

STEWART.

Why, if, as you say, there is an organ of poetry, or a faculty which in particular furnishes the talent, and if the capacities of the mind grow in strength and vigour as manhood and maturity dawn, the reason is evident. The mind becomes matured altogether, and any power it receives in addition to the individual strength it acquires itself by the lapse and experience of years, is from the

other capacities ; for being, as it were, according to your own position, dovetailed together, they mutually serve each other. You never heard of any first-rate poet having been taught his art like a shoemaker or a carpenter. Nature, and not art, is the poet's instructor and guide. But she becomes more powerful as she becomes mature.

PHRENOLOGIST.

Byron declared to one of his friends, I believe Captain Medwin, that he wrote from the inspiration of the moment. He never knew till he had penned one line what was to come next. He thus wrote instinctively. It was a matter of impulse. And this is the genuine poetic feeling common to all poets of decided genius. Was it else with Shakspeare, Milton, or Dryden? Pope forms some exception to this rule. In the construction of his verse he was a great artist, and there is reason to suppose he laboured altogether more than poets in general for subject and matter. Yet he was, in truth, a poet ; though not equal to Dryden, whose poetic garden is too full of weeds and unevennesses, amidst all the luxuriance, and gaiety, and strength, to shew that any great degree of labour was spent upon it. But he had not time to trim and prune. Poets make no preparations, in general, before they begin. A subject strikes them, and striking thoughts and appropriate imagery are suggested, gathering strength and brilliancy as they proceed. Some of them have never exceeded their first compositions penned in boyhood. Akenside's first poem is said, by his biographer, Johnson, never to have been surpassed by later productions. Kirke White, Chatterton, and others have been very early in the poetic field, culling some of its most perfect sweets, manifesting a sagacity and precocity which

nothing but Nature could have supplied. It is evident, indeed, that the poetic taste is natural; and since even comparatively barbarous nations have given many indications of the possession of this taste in a high degree, and since the mind delights in perfection and harmony, sublimity and beauty, wherein poetry dwells, it must be the fruit of a capacity innate with man. The poesy of uneducated poets is one of the most striking proofs of such a capacity.

STEWART.

But science is to be preferred to poetry for its usefulness.

PHRENOLOGIST.

That may be, though didactic poetry is scientific disquisition versified.

STEWART.

But though we agree as to the innateness of the poetic genius, are we destined to agree about the poetic organ?

PHRENOLOGIST.

I know not what may be your thoughts now on this point; but certain it is that those men in whom this capacity has been most prominent—whose imaginations have been vivid and creative—who have shewn great partiality for the beautiful and sublime—who possessed, in fact, those peculiar elements noticed, have been always found with that part of the brain large, which is called Ideality. Now, if such an undeviating phenomenon exist, what are we to conclude?

STEWART.

Why, if it be less in those men who have not the capacity in an equal degree, that it is, at least, a curious coincidence, though it may not amount to a fact.

PHRENOLOGIST.

In what other light than as a fact we are to regard it, I cannot conceive.

STEWART.

When the poetical tendency of the mind' is great, when rather the imagination is vivid, men are often in want of that sober thought, that calculating habit, that circumspection and diligence, which are called for in life. They are not the best calculated of men to herd with men, but roam in some wild adventure which may feast the fancy, but which will not provide against adversity. There is not necessarily a profligacy of mind, but an abandonment to pursuits wayward in tendency, reckless in appearance. A man thus constituted is apt to think that the loftiness of his conceptions, the brilliancy of his fancy, will secure him that which the plodding industry of the little-minded man, *whose consciousness of the want of every advantage, save this, incites him to be diligent,* seldom fails to realize.

PHRENOLOGIST.

Poets are persons of genius—of strong intellectual powers directed to one pursuit, which predominates over all the actions of their life. Genius is, at best, a way-

ward plant, and man has little controul over it. It flourishes, but only in a particular element ; and if its produce be not such as the world most appreciates, it brings no return. But if the standard of its excellence were always to be measured according to this appreciation, or the intrinsic value set upon it in a secular point of view, God would have sowed the seed in vain. Men of genius, exercising their talents to no immoral or profane purpose, form the noblest part of the creation, though careless of that acquirement most valued by man. They are yet objects of censure, because objects of envy to those who are dispossessed of all advantages, save industry ; and with whom mind is less valuable than money, pictures, and furniture. I will record an instance of the presumption of that order of men, who by diligence alone have benefited their condition. Now diligence, as I said before, may be the result of covetousness, or of a desire to possess, for the sake of gratifying some selfish passion. It is generally so, perhaps always when the object of the gainer is not to glorify God by his gains. A gentleman of most respectable connections in Scotland, himself the lawful heir to a good property, which had been in his family many hundred years, but of which, through a most untoward circumstance, he became dispossessed, married a person with a few hundred pounds, but of admirable qualities. The gentleman himself was poor, steady, though somewhat careless in worldly matters, and the author of two or three excellent works. He partook in some degree of the character of such persons as I have just alluded to. The lady was the daughter of a tradesman—an excellent man. Some of the family, by industry and the occasional windfalls, as they are called, from the death of their relatives, contrived to emerge from the situation in which they were bred, yet still filling that of tradespeople.

Most of them were yet richer than the gentleman who had married their sister ; which they magnified into so great a degree of importance, that they *affected* to despise him, who stood above them, in a worldly point of view, in birth, in education, in talent, in connection, in station in life altogether, embracing, meantime, many opportunities to injure his feelings.

STEWART.

This is no uncommon occurrence. Men of opposite stations or views ought not to be connected. Though ever so equal in merit, if such a thing as merit exist, they have not congenial spirits, and therefore will not agree: mortifications and prejudices grow on both sides till all power of judging correctly of each other is suspended, and sin is added to sin till the very design of creation is thwarted, and man becomes a monster rather than a Christian. Indignation and contemptuousness are cradled within the bosom, and never hushed to silence till the breath of religion brings peace, and whispers forgiveness.

PHRENOLOGIST.

But is it not a lamentable state of things when indigence is brought forth as a crime? and when, against the acts of condescension a poor man is made to undergo, prejudices are raised that give them the deepest dye, and colour them with every species of malignity? The man thus persecuted might have said of himself (for I knew him well), if he had as much pretension to rank as a poet as a generous, moral, and enlightened man—he might have said to his persecutor—

Hast thou e'er seen a garden clad
In all the robes that Eden had?—
Or vale o'erspread with streams and trees—
A Paradise of mysteries!—
Plains, with green hills adorning them,
Like jewels in a diadem?—

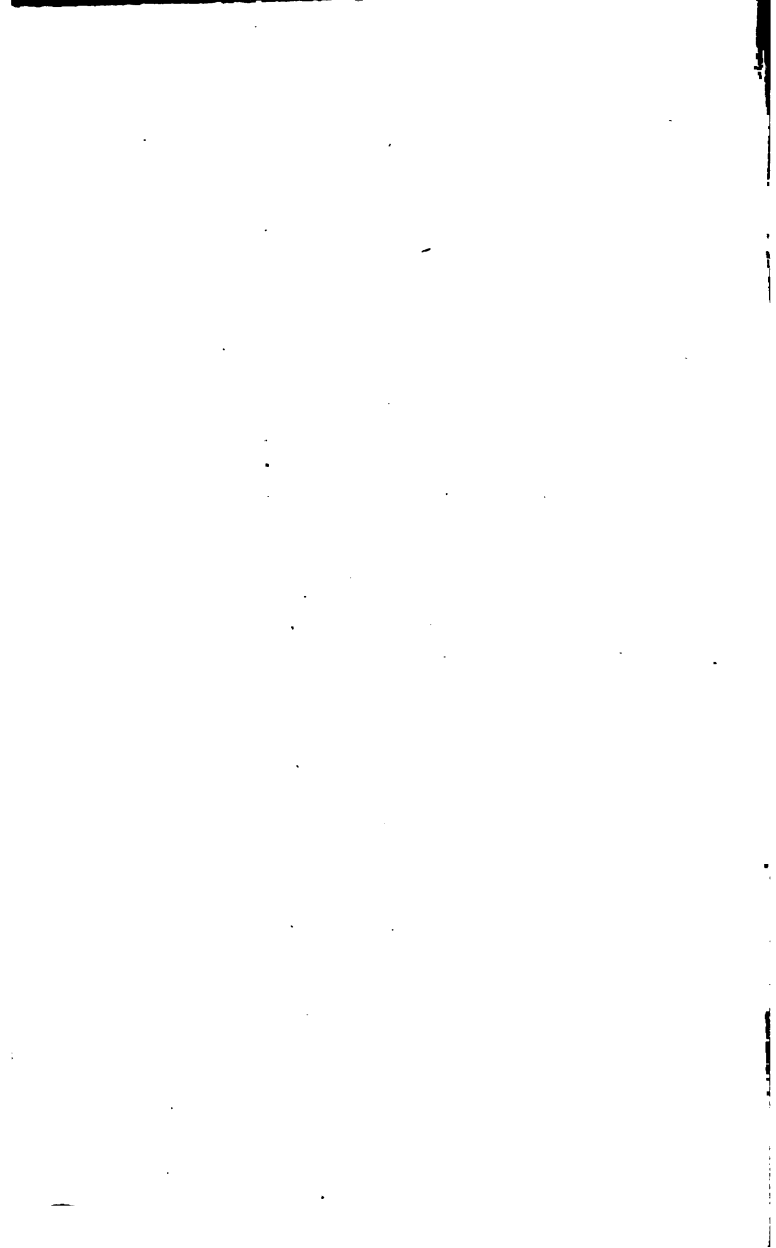
These gardens, vales, and plains, and hills,
Which beauty gilds, and music fills,
Were once but deserts—Culture's hand
Has scatter'd verdure o'er the land :
And smiles and fragrance rule, serene,
Where barren wilds usurp'd the scene.

And such is man ! A soil which breeds
Or sweetest flowers, or vilest weeds ;
Flowers, lovely as the morning's light—
Weeds deadly as the aconite ;
Just as his heart is train'd to bear
The pois'nous weed, or flow'ret fair.

Insult him not—his blackest crime
May, in his Maker's eye sublime,
In spite of all thy pride, be less
Than e'en thy daily waywardness ;
Than many a sin, and many a stain,
Forgotten, and impressed again.

There is in every human heart
Some not completely barren part,
Where seeds of love and truth might grow,
And flowers of generous virtue blow ;
To plant, to watch, to water there,—
This be our duty—be our care !

Despise him not !—for *care* has brought
The ore of truth from mines of thought !



APPENDIX.

NOTE A.

IN the summer of the year 1836, a lady residing in the neighbourhood of Birmingham, and related to a gentleman well known in the scientific world, was precipitated from this spot into the gulf below ; from the effects of which she almost immediately expired. In the capacity of physician I attended her in her dying moments. It was a melancholy season for those friends who had accompanied her into this part of Devonshire, whither they had partly gone on account of her health. Various accidents have taken place here from time to time, but none of so serious a nature as this, which was rendered the more disastrous in consequence of the lady having been under medical assistance for many years, and now, I believe, for the first time during that interval, suffered to remove from her more immediate neighbourhood. This narrow and dangerous, though beautiful, pathway has since been widened at the expence of the neighbouring gentry. The Rev. J. J. Scott and Mr. Knight, a gentleman who some years ago purchased the extensive mountainous tract of Exmoor from Government, which he has since cultivated and laid out in farms, have been the principal contributors. It now forms one of the most splendid rides and drives in the kingdom for the distance of nearly three miles, though, perhaps, not the safest. The assistance of Mr. Scott has been most munificent.

NOTE B.

Through the kindness of the proprietor* these delightful grounds are open to the public during the summer months. Without such a privilege one of the finest objects in the beautiful scenery of Lynmouth would be lost to the visitor. This is only one of the many instances in which Mr. Herries has shewn kindness and benevolence of disposition to the inhabitants and tourists. He is justly respected by his neighbours, and venerated by the poor. He has contributed bountifully to the improvement and enlargement of the parish church, which was served many years by one of the best of men, and whom I have the honour of reckoning among the number of my most sincere friends—a man who has yet been exposed to unpardonable persecutions; but virtue and goodness never go unmolested. They are qualities at which the proud and envious are always levelling their venomous shafts. Villany will flourish in the world while virtue goes unrewarded; and why?—because man has nothing to envy in the villain, and envy is the strongest passion of the breast. It is this which breaks the ties of *friendship*, so called, though they may appear to have been cemented by the daily intercourse of years—this which produces that coldness of heart, suspicion, and reservedness now exercised so generally between man and man. But Friendship, real actual Friendship, is not a feeling of common minds. It is something that no man can truly enjoy but him of warm passions and delicate tastes.

Nice honour was surely thy sire,
Soft sympathy call'd thee her child,
Enthusiasm gave thee her fire,
Sensibility nursed thee—and smiled.

In Greece temples have been built and statues erected to the honour of Marathon; but if we raised one monument to Friendship which had not these qualities for its foundation, it would

* Mr. Herries, of the firm of Herries, Farquhar, Halliday, & Co., Bankers, St. James's Street, London.

be every hour in danger of falling. There is no stability but in goodness—no honour without virtue—no sympathy in selfishness. Yes—I sympathize with those who have endured the rod of persecution, having had it laid on myself without any just cause. When prejudices are imbibed by him who is naturally of a proud and malicious disposition, it is astonishing with what facility he invents evil, and perverts every thing according to his wishes. His magic wand is brought into exercise, and virtue is metamorphosed into vice. The enamelled floweret watered by the dew of Hermon is stripped of all its beauty, and made as deadly as the aconite. Frankness is turned into dissimulation, disinterestedness into selfishness, industry into idleness, and the fruit of perseverance and talent into the reward of imposture, trickery, and cunning, while sobriety and morality are regarded as the playthings of a fool, or as the coverings of some species of deception and intrigue. It has always seemed to me that such base misconstructions are the stripes of some monster employed by the chastening and correcting hand of God. We can be at no mistake to learn that the malignant prejudices of the human heart, which always spring from pride and envy, the most fiendish of all qualities, are always found in a persecutor, cradled up as the darling passions of the breast. Let every person view the calumnies of his enemy in the light of corrections, which they, perhaps, always are, and he will be taught to bear them with patience, even with pleasure. The mercies of God are often bestowed in disguise; and the condition of him who passes through life without encountering buffetings, scorn, and persecution from the world is not to be envied, for he would not appear to be of that family whom Jehovah finds it necessary to chastise. The persecuted should learn to cry with the Royal Psalmist in the sixty-fourth and one hundred and twenty-fourth Psalms, which will afford him a consolation, and teach him to exercise a forbearance that the stoicism of cold philosophy could never furnish.

PHRENOLOGY AND FATALISM.*

THE greatest obstacle to the progress of phrenology is the idea that the system it embraces leads to fatalism. At a cursory glance I grant that such appears to be its tendency; but am yet certain that a due consideration of the subject will undermine the foundation of any preconceived notion of this kind. Of all objections to phrenology this is certainly the most prevalent; and, were it true, would no doubt form a very serious one.

There can be no question that all men, from the time of Adam, have possessed the same kind of mental constitution; that the nature of all minds is, in effect, alike; but that the differences in intellect, in morality, in physical propensities in different men, are owing simply to different directions or operations of their minds, occasioned by the various causes which, agreeably to the laws of association in the government of the world, operate upon the mind, influencing its manifestations. I mean to say by this, that men need not have different minds, or, rather, different innate faculties, in order to have different ideas and inclinations; those ideas and inclinations being elicited according to the circumstances in which men are placed. We are, in this case, led to conclude that these differences are not attributable to the minds of different parties being more or less replete with faculties, or even to such faculties being innately or naturally more or less energetic and capacious, but to circumstances apart from mind, which yet

* Some notice was taken of this subject in the thirty-first page of the Second Colloquy, with a promise that it should be adverted to again. The matter being one of importance, I am unwilling to close this volume without doing so, which, on second thoughts, I think will be received best in this form.

influence the mind, extending its operations, and calling forth its powers, its qualifications: these circumstances are organization of the brain, and education in the full extent of its meaning. Among these causes the first stands conspicuous; and I think there would not be much difficulty in shewing that civilized persons have, in general, corrupt minds in proportion to the debased state of the organization; yet we are not to quarrel with our nature, much less with our Creator. The phrenologist allows, without hesitation, that, according to the development of the brain, so is the character of an individual, so are the capacities of the mind, so are the motives, inclinations, and pursuits; supposing, that is, religion has not wrought a change which the mind itself, whatever may be its advantages in organization, would be incapable of effecting: but though he says the organization occasions the different directions of the mind, he does not pretend to declare that no cause beside religion is in operation to modify the influence of the organization, and thus the mental bias, which is given or produced by that organization. But if,—asks an individual fearful of advocating the science lest it should inculcate fatalism,—if a person be born with certain propensities determined by the organization, which must be the case if those propensities are known by the organization, and in relative proportion to it, how can that person be answerable for the consequences of those propensities, which, if determined by, dependent on, known by, and in relative proportion to, the organization, cannot be either dependent on, or determined by, the will? Admitting, for the sake of argument, the principle of phrenology to be carried out to its fullest extent, the organization always determining the motives, and that the natural man cannot possibly be under moral restraint if he have a bad organization, to the same extent at least as another person who has a better organization,—admitting that the actions of man must take place from necessity, and not by will and design, if the manifestations of the mental faculties require material media, and are in relative proportion to the development of those media,—admitting, in other words, that the propensities are more vehement and less controulable when their organs are unusually large, upon the principle, which is

undeviating in nature, of power being in direct ratio to the size of the instrument which manifests it,—admitting, in short, that in proportion to the size of the organs of the lower faculties, abuse, and, consequently, evil, are likely to result, and that a person, born with an unusually and comparatively large development of these organs, is more prone to evil than another person otherwise organized, it must not be overlooked that such an organization is the immediate result of man's own disobedience. In the organic, as in the moral kingdom, which was created perfect in every conceivable way, there are affixed certain laws by which it is intended man should be guided. By a due observance of these laws, man might have prevented that defect in his organization of which he has now so much cause to complain. The infringement of them is capable of entailing upon us moral evil. I have not time to enter into any account of their nature, nor as to how they may be obeyed, and what would be the consequences if they were obeyed; but I am authorized to say, that, if they were attended to in the manner it is required they should be, *i. e.* agreeably to the government of God, more perfect organizations would exist. A bad organization is, it would thus appear, one of the penalties of guilt: 'I visit,' says Scripture, 'the sins of the fathers unto the third and fourth generation;' and why, I ask, may not that visitation be manifested in a penalty of this kind? The immoral and profane parent with a bad development, according to our ideas of phrenology, gives to his child the same kind of development; the consequence of which is, an equally immoral line of conduct. When parents have more rigidly adhered to religion and morality, the descendants are found to possess a better organization; to inherit, in fact, an organization amply fitted to yield a large share of moral excellence. Now, since the organs become enlarged as they are exercised, and since an increased exercise and size would augment the energy of the faculties, it naturally follows, that, on a man improving his organization by exercising his moral faculties, and thus adding to the volume of the moral organs, which, being thus increased, would raise him in the scale of moral beings, he would transmit to his offspring that which he had acquired. This is self-evident, for it is now thoroughly

established that the organic, as well as the moral, qualities of the parent usually descend to the offspring. But then, it may be argued, a man, having a low organization, would not be able, according to the system of phrenology, to exercise his moral faculties so as to improve the state of his moral development, simply because that organization would impel him to act contrary to morality. To a certain extent this is just; and yet it is not fatalism, but, rather, a penalty resulting from an infringement of the Creator's laws. Still, however perverse the inclination and motives of action may be, as dependent on organization, there is yet a discretionary power in every person not an idiot or madman. There is a conscience in every man, which, though not void of offence, is, nevertheless, not in total darkness, ignorance, and eclipse.

If a man have a bad organization, such as would give a particularly evil bias to his mind, without that organization being an hereditary defect, the consequence of some infringement, I own we should have to impugn the moral government of the world, or, in other words, have reason to doubt whether any degree of responsibility could attach itself to man except by imputation; because, if a moral impediment were put in our way, that impediment being occasioned by organization, without being the result of some kind of disobedience, some violation of the Creator's laws, I cannot see where responsibility would lie, nor even the justice of a being who would condemn us on account of it,—a physical defect operating injuriously to our eternal interests, and that, too, without the cause resting in ourselves. Radically defective as our intellectual and moral nature is likely to be with a debased physical development, I think any person would take a very objectionable position were he to declare that the organization limits the reception of Divine truth: even admitting that it did, I see no reason why we should attach the blame to nature, or to any thing except our own infringement of the laws of God. Had these laws never been disobeyed, I am inclined to believe that all men would have had beautiful and perfect developments. This is no more than to say that a defective state of the brain is owing to moral depravity; and, therefore, that the consequences of this defect, however far it may extend or interfere

with our morality, or even piety, are nothing more than some of those forms of penalties incurred by the transgression of God's laws in that government to which it was intended man should be subject. Still, religion, pure undefiled religion, is so supernatural a thing, so entirely the gift of a Supreme Being, bestowed without right or merit on our part, that I doubt much if the organization has any thing to do with it. Where there is a splendid development, a person can easily conceive of a higher tone or temperament being given to the religious sentiments,—of the aspirations being fervent and devout, with little of enthusiasm or misguided zeal. Religion, in such a case, would burn with a steadier and brighter light, and, I think, meet with a higher reward—a fuller measure of happiness in a future state. A cultivated understanding is not absolutely *necessary* to devotion. Requisite, therefore, as a good organization may be to the more perfect development of our faculties in every particular relating to our temporal wants, it does not seem necessary to the reception of that Divine grace which makes a true Christian. I think the appropriation of the faculties, as influenced by the organization, refers only to man in his relation to this world; because, did we carry the principle out to the fullest extent, we should be limiting the influence of that Spirit by gross matter, and no individual with a bad organization could ever, in consequence, be saved, or, at least, receive such a plenitude of Divine favour as may secure future felicity. For these reasons I dissent from the views of Mr. Combe, mentioned in the second Colloquy. They certainly seem to be at issue with revealed truth, and are not, in my opinion, necessary results of phrenology. Had Mr. Combe confined himself to the fact of man being susceptible of moral improvement, discipline, and rectitude, agreeably to the state of the organization, his views might, I presume, have been warranted. But to suppose the saving faith of the Christian, which, when possessed, is obtained through a medium higher than any human privilege could bestow, and which no reasoning however profound, and no morality however pure, could provide, can be received only by a certain development of the brain, is making that subservient to the creature, which, as distinguished from any effort or operation of the mind by its

own internal resources, is really and essentially superadded to the mind by an extraordinary effusion of Divine grace—grace not inherited by man—grace entirely supernatural, and which, I conceive, would never be conceded to man because he possessed a good organization.

In all operations mind is the first cause: it is not the nature of matter to produce any action of mind however simple. Matter by nature can neither think, reason, feel, nor comprehend; and ere it can be proved that the science leads to fatalism, it must be proved that mind is material, and not a willing and free agent. Such a degree of fatality as is supposed to exist in nature, is scarcely possible under any circumstance: that it prevails to some extent in all things is indisputable; but this prevalence affects only the determinate laws of creation, and not the free-agency of man, nor so much as the constitution of the brain, in so far, at least, as that constitution is subject to the powers of man. A man may be an atheist, but there is no *necessity* for that man to be so; it is contrary, indeed, even to the dictates of his own conscience; and also to the will of that Being who created him. The Creator gives the mind in all its greatness, with a power, a will, a free-agency to enable this greatness to be turned either to a good or a bad account; and it is very doubtful whether he directs that mind to great, philosophic, and scientific pursuits, more than to such as are infidel and vicious; and it is still more dubious whether that inward monitor, conscience, is not awake and active, be the organization what it may. It may be enfeebled in its authority when the organization is low, shedding forth the purity of its own lustre to be eclipsed by abused propensities. A bad organization is a clog to the understanding, even to the conscience: it is like a cloud preventing the meridian sun shining upon the earth, but which is not the less magnificent, nor, in reality, the less powerful and bright, because the influence of its rays is impeded by an intervening body. Still, be the organization of whatsoever kind it may, there is yet reason, yet conscience; and what are these? Who doubts the investigating, comparing, cogitating, and understanding character of the former? or who will pretend to argue that the latter possesses no feeling or sense of justice, no

knowledge of right and wrong, affecting in particular the relations we bear to a Supreme Being? By reason we deduce inferences from premises, connect one thing with another, and acknowledge a series of phenomena which must have a cause: by consciousness we feel the necessity, and, perhaps, impulsively or instinctively, of obeying that cause. In pursuing the grand chain of existence through every stage from infancy upwards, conscience, like a planet in its orbit, never forgets its course; for though it may come in contact with many opposing forces, it gives place to none. Its light may be eclipsed, but it can never be subdued; its influence may be weakened, but nothing can destroy it. The course pursued by man, may, if his inclination prompt—if his free-agency be not, in spite of nature, or, at least, the design of the Deity, contumaciously bent—lead him into the path of morality. Were he led on instinctively, through the aid of a principle planted within him, in the same manner, for instance, as the vulture seeks for carrion, and the swallow migrates, and be thus destitute of a free-will, he would, of course, irresistibly cleave to that which is either good or evil; but to say that good is not followed thus strictly because there is no latent germ bearing the principles of moral and intellectual improvement within itself, is going beyond what either nature or revelation warrants us to affirm.

We cannot speak disparagingly of the nature of man, for we know not, in the first place, what it is; nor, in the second, is it possible that the nature of man, which does not strictly include the misappropriation he may choose to make of it by his free-agency, can be otherwise than good,—possessing the qualifications of good, being, in fact, the immediate work of the Creator. The evil man commits results from the ascendancy of his sensual nature, from the indulgence of propensities in the extreme, from the gratification of desires which are forbidden.

Further, since daily experience and the history of the whole world teach us that there are certain propensities inherent in man which are capable, though not irresistibly, of vicious impulses and interdicted inclinations, and that some men, from their natural constitution, be it from organization, or from mind abstractedly from organization, are inclined to

be virtuous, while others are disposed to be vicious, by what mode of reasoning shall the phrenologist be found guilty of fatalizing the mind because he affirms or proves that these different temperaments or tendencies are regulated by the organization? By shewing these things to exist, he only elucidates a fact in nature. It signifies not to the world at large how those tendencies are manifested if they really exist: it matters not, I would say, whether mind be thus directed by its own internal resources alone, or whether the brain takes an essential part. Phrenology, therefore, is merely a corroboration of what Nature herself affords; it tells us of certain propensities, certain desires existing, and of those propensities being the more untoward, in other words, more liable to abuse, in proportion to the development of certain cerebral parts; and this principle, it is contended, is not a mere creature of the phrenologist's brain, but a principle that has its derivation in nature. He does not, however, say, whatever latitude he may allow himself in judging of the motives of man by the conformation, that those desires are irresistible, nor even that vice is a natural, inherent quality of the mind; for he allows, in this respect, more than most philosophers are willing to do,—that all the faculties are by nature good, their abuses only being the constituents of evil passions and unholy inclinations. Except in a diseased brain, restraint is always possible. True, that restraint may be less, or evil actions more ungovernable, in one individual than in another, and that, too, by reason of the conformation; but where is the man who, in the commission of sin, does not experience a conviction of its heinousness, if not from a conscience moved by religious impressions, at least from one actuated by its own internal and natural movements?—and where is he who is not capable, at the same time, of resisting the impulse to do evil by the efforts of his own will—a will that is ever present, though, I grant, not ever dominant? But then, says the antiphrenologist, conscience and will, granting the possibility of their being free in their respective exercises and individual capacities, are weakened as the posterior lobe of the brain is augmented in size; because, if the propensities grow stronger in proportion to the relative size of the lobe, the will that is